لَبَّيْكَ اللّٰهُمَّ لَبَّيْك

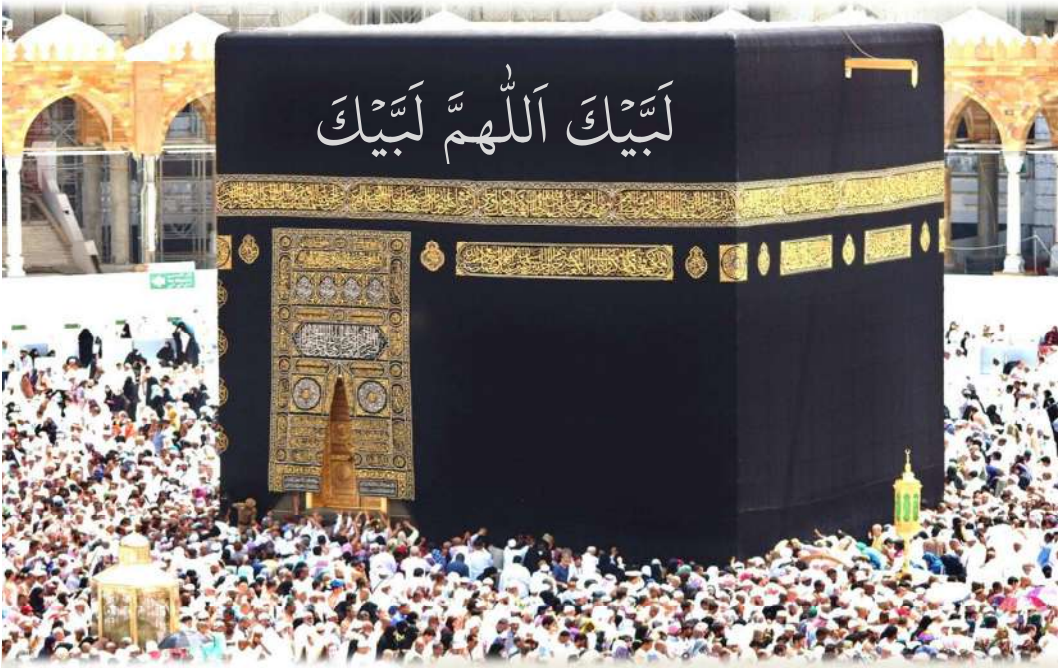
Rafeeq ul Haramayn

Hajj-o- 'Umrah ka Tareeqah aur Du'aen

(Roman urdu)

Rafeeq-ul-Haramayn

Hajj-o-'Umrah ka Tareeqah aur Du'aen



Sheikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat,
Bani-e-Dawat-e-Islami, Hazrat 'Allamah Maulana Abu Bilal

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Kitab Parhnay ki Du'a

Deeni kitab ya Islami sabaq parhnay say pehlay zayl may di hui Du'a parh lijiye اِنْ شَآءَاللّٰه عَزَّوَجَلَّ jo kuch parhen gay yaad rahay ga. Du'a Yeh hay:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَاالْجَلَالِ وَالْاِكْرَام

Tarjama:

Aye Allah (عَزَّوَجَلَّ)! Hum per 'ilm-o-hikmat kay darwazay khol day aur hum per Apni rahmat nazil farma! Ay 'azmat aur buzurgi walay!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Awwal aakhir aik bar Durood Shareef parh layn.

Fahrist

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Hajj-o-'Umray walay kay liye 56 *Niyyatayn*

(Ma' riwayaat, Hikayaat-o-Madani Phool)

(*Hujjaj-o-Mu'tamireen in may say mauqa' ki munasabat say woh niyyatayn ker layn jin per 'amal karnay ka waqi'ee zehan ho*)

1. Sirf Riza-e-Ilahi عَزَّوَجَلَّ panay kay liye Hajj karoon ga. (Qabuliyyat kay liye ikhlaas shart hay aur ikhlas haasil karnay may yeh baat bahut mua'awin hay kay riya kari aur shuhrat kay tamam asbaab tark ker diye jaye)

Farmane-e-Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم hay: Logon par aysa zamanah aaye ga kay mayri Ummat kay aghniya (ya'ni maaldar) Sayr-o-Tafreeh kay liye aur darmiyanay darajay kay log Tijarat kay liye aur qurraa (ya'ni Qaari) Dikhaway aur sunanay kay liye aur fuqara maangnay kay liye Hajj karayn gay. *(Tareekh-e-Baghdad, vol. 10, pp. 295)*

2. Is Aayat-e-Mubarakah par 'amal karoon ga:

وَاَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ؕ

Tarjamah-e-Kanz-ul-Iman: Hajj aur 'Umrah Allah kay liye pura karo.

(Parah. 2, Surah. Baqarah, Aayat. 97)

3. (Yeh niyyat sirf Farz Hajj karnay wala karay) Allah عَزَّوَجَلَّ ki ita'at ki niyyat say is hukm-e-Qurani:

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وَ لِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَیْتِ مَنِ اسْتَطَاعَ اِلَیْهِ سَبِیْلًا ؕ

Tarjamah-e-Kanz-ul-Iman: Aur Allah kay liye logon par us ghar ka Hajj karna hay jo us tak chal sakay *(Parah. 4, Surah. Al Imran, Aayah. 97)*

Par ‘amal karnay ki sa’adat haasil karoon ga.

4. Huzoor-e-Akram صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki payrwi may Hajj karoon ga.

5. Maa Baap ki riza mandi lay loon ga. (Biwi shohar ko riza mand karay, maqrooz jo abhi qarz ada nahin ker sakta to us (qarz khuwah) say bhi ijazat lay. Agar Hajj farz ho chuka hay to ijazat na bhi ho tab bhi jana hoga *(Bahar-e-Sharee’at vol. 1, pp. 1051)*

Haan ‘umrah ya nafli hajj kay liye walidayn say ijazat liye baghayr Safar na karay. Yeh baat ghalat mashoor hay kay jab tak walidayn nay hajj nahin kiya aulad bhi hajj nahin kar sakti.

6. Maal-e-Halal say Hajj karon ga. (Warnah Hajj qabool honay ki ummeed nahin agar chay Farz utar jaye ga. Agar apnay maal may kuch shubah ho to qarz lay kar Hajj ko jaye aur woh qarz apnay (usi mashkook) maal say ada karday. *(Ayzan)*

   Hadees Shareef may hay: jo maal-e-haraam lay kar Hajj ko jata hay jab Labbaik kahta hay, haatif ghayb say jawab dayta hay : Na tayri Labbaik Qabool, na khidmat pazeer (ya’ni manzoor) aur tayra Hajj tayray munh par mardood hay, yahan tak kay Tu yeh maal-e-haraam kay tayray qabzay may hay us kay mustahiqqon ko waapas day. *(Fatawa Razawiyya vol. 23, pp. 541)*

7. Safar-e-Hajj ki khareedariyon may bhao kam karwanay say bachoon ga. (Myaray Aaqa A’la Hazrat Imam Ahmad Raza khan رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ farmatay hayn: bhao (may kami) kay liye Hujjat (ya’ni

bahas-o-takrar) karna behtar hay balkay sunnat, siwa us cheez kay jo Safar-e-Hajj kay liye khareedi jaye, is (ya'ni Safar-e-Hajj ki khareedariyon may behtar yeh hay kay jo mangay day day.

(Fatawa Razawiyya, vol. 17, pp. 128)

8. Chaltay waqt ghar walon, rishtay daron aur doston say qusoor mu'af karwaon ga, Un say du'a karwaon ga. (Dosron say du'a karwanay say barakat hasil hoti hay, apnay haq may dusray ki du'a qabool honay ki ziyadah umeed hoti hay. Dawat-e-Islami kay isha'ati idaray Maktabah-tul-Madinah ki matbu'ah 326 safhat per mushtamil kitab "Fazaail-e-Du'a" safha 111 per manqool hay, Hazrat-e-Musa عَلَيْهِ السَّلَام ko khitab huwa: Aye Musa! Mujh say us munh kay sath du'a mang jis say Tu nay gunah na kiya. 'Arz ki: Ilahi! Woh munh kahan say laon? (Yahan Ambiya عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام ki tawazu' hay warnah woh yaqeenan har gunah say ma'soom hayn) Farmaya: Auron say du'a kara kay un kay munh say Tu nay gunah na kiya. *(Masnavi Maulana Roam daftar 3, pp. 31)*

9. Hajat say zaaid toshah (akhrajaat) rakh ker rufaqa per kharch aur fuqara per tasadduq (ya'ni khayrat) ker kay sawab kamaoon ga. (Aysa karna Hajj-e-Mabroor ki nishani hay,) Mabroor us Hajj aur 'Umrah ko kahtay hayn kay jis may khayr aur bhalaye ho, koi gunah na ho, dikhawa sunana na ho, logon kay sath Ihsan karna, khana khilana, naram kalam karna, salam phaylana, khush khulqi say paysh aana, yeh sab cheezayn hayn jo Hajj ko Mabroor banati hayn. Jab kay khana khilana bhi Hajj-e-Mabroor may daakhil hay to haajat say ziyada toshah sath lo ta kay rafiqon ki madad aur faqeeron par tasadduq bhi kartay chalo. Asal may Mabroor "بِرْ"

say bana hay. jis kay ma'na us ita'at aur Ihsan kay hayn jis say khuda ka taqarrub haasil kiya jata hay.

(Kitab-ul-Hajj, pp. 98)

10. Zaban aur aankh waghayra ki hifazat karoon ga. (Naseehaton kay Madani Phool safha 29 aur 30 per hay:

(i) (Hadees-e-Pak hay: Allah عَزَّوَجَلَّ farmata hay) Ay Ibn-e-Adam! Tayra Deen us waqt tak durust nahin ho sakta jab tak tayri zaban seedhi na ho aur tayri zaban tab tak seedhi nahin ho sakti jab tak Tu apnay Rab عَزَّوَجَلَّ say haya na karay.

(ii) Jis nay mayri Haraam kerdah cheezon say apni aankhon ko jhuka liya (ya'ni unhayn daikhnay say bacha) Mayn usay Jahannam say amaan (ya'ni panah) 'ata ker doon ga)

11. Doran-e-Safar Zikr-o-Durood say dil behlaon ga. (is say firishta sath rahay ga! Gaanay bajay aur laghwiyaat ka silsilah raha to Shaytan sath rahay ga)

12. Apnay liye aur tamam Musalmanon kay liye du'a karta rahoon ga. (Musafir ki du'a qabool hoti hay neez "Fazaail-e-Du'a" safha 220 per hay: Musalman kay Musalman kay liye us ki ghaibat (ya'ni ghayr maujodagi) may (jo) du'a mangay (woh qabool hoti hay) Hadees Shareef may hay: Yeh (ya'ni ghayr maujodgi wali) du'a nihayat jald qabool hoti hay. Firishtay kahtay hayn: Us kay haq may tayri du'a qabool aur tujhay bhi isi tarah ki na'mat husool)

13. Sab kay sath achhi guftugu karoon ga, aur hasb-e-haysiyat Muslamanon ko khana khilaon ga. (Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay Farmaya: Mabroor Hajj ka badlah Jannat hay. 'Arz ki gaye: Ya

Rasoolallah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Hajj ki mabrooriyyat kis cheez kay sath hay? farmaya: achhi guftugu aur khana khilana.

(Shu'ab-ul-Iman, vol. 3, pp. 379, Hadees 4119)

14. Pareshaniyan aayen gi to sabr karoon ga. (Hujjat-ul-Islam Hazrat Sayyiduna Imam Abu Haamid Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالٰى عَلَيْه farmatay hayn: maal ya badan may koi nuqsan ya museebat pohanchay to usay khush dili say Qabool karay kyun kay yeh is kay Hajj-e-Mabroor ki 'alamat hay.

(Ihya-ul-Uloom, vol. 1, pp. 354)

15. Apnay rufaqaa kay sath husn-e-akhlaq ka muzaharah kartay huway un kay aaraam waghera ka khayal rakhoon ga, gussay say bachon ga, baikar baaton may nahin parron ga, logon ki (na khushgawar) baatayn bardasht karoon ga.

16. Tamam khush 'aqeedah Musalman 'Arabon say (woh chahay kitni hi sakhti karayn, Mayn) narmi kay sath paysh aaon ga. (Bahar-e-Sharee'at Jild 1, hissa 6, safha 1060 per hay: Baddu`on aur sab 'Arabiyon say bahut narmi kay sath paysh aaeyn, agar woh sakhti karayn (bhi to) adab say tahammul (ya'ni bardasht) karay is per shafa'at naseeb honay ka wa'da farmaya hay. Khusosan Ahl-e-Haramayn, khusosan Ahl-e-Madinah. Ahl-e-'Arab kay af'aal per a'tiraaz na karay, na dil may kadorat (ya'ni mail) laye, is may donon jahan ki sa'adat hay).

17. Bheerr kay mauqa' per bhi logon ko aziyyat na pohanchay is ka khayal rakhoon ga aur agar khud ko kisi say takleef pohanchi to sabr kartay huway mu'af karoon ga. (Hadees-e-Pak may hay: Jo shakhs apnay gussay ko rokay ga Allah عَزَّوَجَلَّ qiyamat kay roz us say apna 'azaab rok dayga. *(Shu'ab-ul-Iman vol. 6, pp. 315, Hadees 8311)*

18. Musalmanon per infiradi koshish kartay huway “Naiki ki Da’wat” day ker sawab kamaoon ga.

19. Safar ki Sunnataun aur aadaab ka hattal imkaan khayal rakhoon ga.

20. Ihram may Labbaik ki khoob kasrat karoon ga. (Islami bhai buland awaaz say kahay aur Islami behan past awaz say).

21. Masjidayn-e-Kareemayn (balkay har jaga har Masjid) may dakhil hotay waqt pehlay seedha paoon andar rakhoon ga aur Masjid may dakhilay ki du’a parhoon ga. Isi tarah nikaltay waqt ulta paoon pehlay nikalon ga aur Bahar nikalnay ki du’a parhoon ga.

22. Jab jab kisi Masjid khusosan Masjidayn-e-Kareemayn may dakhilah naseeb huwa, nafli i’tikaaf ki niyyat ker kay sawab kamaoon ga. (Yad Rahay! Masjid may khana peena, Aab-e-Zamzam peena, sahari-o-iftaar karna aur sona jaiz nahin, i’tikaaf ki niyyat ki hogi to zimnan yeh sab kaam jaiz ho jaye gay).

23. Ka’aba-e-Musharrafa زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا per pehli nazar parrtay hi Durood-e-Pak parh ker du’a mangon ga.

24. Duran-e-Tawaaf “Mustajaab” per (jahan 70,000 firishtay du’a per aameen kahnay kay liye muqarrar hayn wahan) apni aur saari Ummat ki maghfirat kay liye du’a karoon ga.

25. Jab jab Aab-e-Zamzam piyun ga, Ada-e-Sunnat ki niyyat say qibla ro, kharray ho ker, بِسْمِ اللّٰه parrh ker, choos choos ker teen saans may, payt bhar ker piyun ga, phir du’a mangon ga kay waqt-e-qabool hay. (Farman-e-Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم: Hum may aur munafiqon may yeh farq hay kay woh Zamzam kokh (ya’ni payt) bhar nahin peetay. *(Ibn-e-Majah vol. 3, pp. 489, Hadees 3061)*)

26. Multazam say lipat tay waqt yeh niyyat kijiye kay mahabbat-o-Shoq kay sath Ka'bah aur Rab-e-Ka'bah عَزَّوَجَلَّ ka qurb haasil ker raha hoon aur us kay ta'lluq say barakat pa raha hoon. (Us waqt yeh umeed rakhiye kay badan ka her woh hissa jo Ka'aba-e-Mushrrafah say mas (touch) huwa hay اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ Jahannam say azaad hoga).

27. Ghilaaf-e-Ka'aba say chimat tay waqt yeh niyyat kijiye kay maghfirat-o-'aafiyat kay suwal may israar ker raha hoon, jaysay koi khata kaar us shakhs kay kaprron say lipat ker girrgirrata hay jis ka woh mujrim hay aur khoob 'aajizi karta hay kay jab tak apnay jurm ki mu'afi aur aayendah kay aman-o-salamati ki zamanat nahin milay gi daman nahin chhoron ga. (Ghilaaf-e-Ka'aba waghayrah per log kafi khushbu lagatay hayn lihaza Ihram ki halat may ihtiyat kijiye).

28. Rami-e-Jamraat may Hazrat-e-Sayyiduna Ibrahim Khaleelullah عَلٰی نَبِیِّنَاوَعَلَیْہِ الصَّلٰوۃُ وَالسَّلَام ki mushabahat (ya'ni muwafaqat) aur Sarkar-e-Madina صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki Sunnat per 'amal, Shaytan ko ruswa ker kay maar bhaganay aur khuwahishaat-e-nafsani ko rajm (ya'ni sangsaar) karnay ki niyyat kijiye. (Hikayat: Hazrat Sayyiduna Junayd Baghdadi عَلَیْہِ رَحْمَۃُ اللّٰہِ الْھَادِی nay aik Haji say poocha kay Tu nay Rami kay waqt nafsani khuwahishat ko kankariyan maari ya nahin? Us nay jawab diya: Nahin. Farmaya: To phir Tu nay Rami hi nahin ki. (ya'ni Rami ka pura haq ada nahin kiya)

(Kashf-ul-Mahjoob, pp. 363)

29. Sarkar-e-Madina bilkhusoos 6 maqamaat ya'ni Safa, Marwa, 'Arafaat, Muzdalifah, Jamra-e-Uola, Jamra-e-Wusta par du'a kay liye thahray, Mayn bhi Ada-e-Mustafa ki ada ki niyyat say un jaghon may jahan jahan mumkin huwa wahan ruk kar du'a mangon ga.

30. Tawaaf-o-Sa'ie may logon ko dhakkay daynay say bachta rahon ga. (Jan bojh ker kisi ko is tarah dhakkay dayna kay iza pohanchay

banday ki haq talafi aur gunah hay, touba bhi karni hogi aur jis ko iza pohanchaye us say mu'af bhi karana hoga. Buzrugon say manqool hay: Aik daang ki (ya'ni ma'muli si) miqdaar Allah Ta'aala kay kisi na pasandidah fa'l ko tark ker dayna mujhay panch so nafli Hajj karnay say ziyadah pasandidah hay. *(Jami'-ul-'Uloom wal hakam li ibn-e-rajab, pp. 125)*

31. 'Ulama-o-Mashaaikh-e-Ahl-e-Sunnat ki ziyarat-o-suhbat say barakat haasil karoon ga, un say apnay liye bay hisab maghfirat ki du'a karwaon ga.

32. 'Ibadat ki kasrat karoon ga bil khusos Namaz-e-Panjgana pabandi say ada karoon ga.

33. Gunahon say hamayshah kay liye taubah karta hon aur sirf achhi suhbat may raha karoon ga. (Ihya-ul-Uloom may hay: Hajj ki Mabrooriyyat ki aik 'alamat yeh hay kay jo gunah karta tha, unhayn chorr day, buray doston say kanarah kash ho kar nayk bandon say dosti karay, khayl kood aur ghaflat bhari baythakon ko tark kar kay zikr aur baydari ki majalis ikhtiyar karay. Imam Ghazali رَحْمَةُ اللهِ تَعَالٰی عَلَيْه aik aur jagah farmatay hayn: Hajj-e-Mabroor ki 'alamat yeh hay kay dunya say bay raghbat aur aakhirat ki janib mutawajjeh ho aur Baytullah shareef ki mulaqat kay ba'd apnay Rab عَزَّوَجَلَّ ki mulaqat kay liye taiyari karay.

(Ihya-ul-Uloom, vol. 1, pp. 349,354)

34. Wapasi kay ba'd gunahon kay qareeb bhi na jaoon ga, naykiyon may khoob izafah karoon ga aur sunnaton per mazeed 'amal barrhaon ga. (A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: (Hajj say pahlay Allah عَزَّوَجَلَّ aur bandon kay huqooq jis kay zimmay thay) agar ba'd-e-Hajj ba wasf-e-qudrat un umoor (masalan Qaza Namaz-o-Rozah, baaqi mandah Zakat waghayrah aur talaf kardah

baqiyyah huqooq-ul-'ibaad ki adayegi) may qaasir raha to Yeh sab gunah as sar-e-nou us kay sar hon gay kay huqooq to khud baaqi hi thay un kay ada may phir takheer-o-taqseer say gunah tazah huway aur woh Hajj un kay izalay ko kaafi na ho ga kay Hajj guzray (ya'ni pichlay) gunahon ko dhota hay aayendah kay liye parwana-e-bay qaydi) ya'ni gunah karnay ka ijazat naamah nahin hota balkay Hajj-e-Mabroor ki nishani hi yeh hay kay pahlay say achha ho kar paltay. *(Fatawa Razawiyyah, vol. 3, pp. 466)*

35. Makkah Mukarramah aur Madina Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا kay yaadgar mubarak maqamaat ki ziyarat karoon ga.

36. Sa'adat samajhtay huway ba niyyat-e-sawab Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّتَعْظِيْمًا ki ziyarat karoon ga.

37. Sarkar-e-Madina صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay darbar-e-gohar baar ki pehli hazri say qabal gusul karoon ga, naya sufaid libaas, sar per naya sar band nai topi aur is per naya 'imama Shareef bandhoon ga, surma aur 'umdah khushbu lagaoon ga.

38. Allah عَزَّوَجَلَّ kay is Farman-e-'Aalishan:

وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْۤا اَنْفُسَهُمْ جَآءُوْكَ

فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ﴿۶۴﴾

Tarjama-e-Kanz-ul-Imaan: Aur agar jab woh apni jaanon per zulm karayn to Aye Mehboob! Tumharay Huzoor hazir hon aur phir Allah say mu'afi chahayn aur Rasool unki shafa'at farmaye to zaroor Allah ko bahut tauba qabool karnay wala meharban paye. *(Para 5, An-Nisa, Aayat 64)*

Par 'amal kartay huway Madinay kay Shahanshah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki bargah-e-bay-kas panah may haziri doon ga.

39. Agar bas may huwa to apnay Mohsin-o-Ghamgusar Aaqa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki bargah-e-bay kas panah may is tarah hazir hon ga jis tarah aik bhaga huwa ghulam apnay Aaqa ki bargah may larazta kanpta, aansu bahata hazir hota hay.

Hikayat: Sayyiduna Imam Malik عَلَیْہِ رَحْمَۃُ اللّٰہِ الْخَالِق jab Sayyid-e-'Aalam صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ka zikr kartay rang un ka badal jata aur jhuk jatay.

Hikayat: Hazrat Sayyiduna Imam Maalik عَلَیْہِ رَحْمَۃُ اللّٰہِ الْخَالِق say kisi nay Hazrat Sayyiduna Ayyub Sakhtiyani قُدِّسَ سِرُّہُ الرَّبَّانِی kay baray may pucha to farmaya: Mayn jin Hazraat say riwayat karta hoon woh un sab may afzal hayn, Mayn nay unhayn 2 martabah Safar-e-Hajj may daykha kay jab in kay samnay Nabi-e-Kareem, Rauf-ur-Raheem عَلَیْہِ اَفْضَلُ الصَّلٰوۃِ وَالتَّسْلِیْم ka Zikr-e-Anwar hota to woh itna rotay kay mujhay un per raham aanay lagta. Mayn nay in may jab Ta'zeem-e-Mustafa aur 'Ishq-e-Habeeb-e-Khuda ka Yeh 'aalam daykha to mutaa`ssir ho ker in say Ahadees-e-Mubarakah riwayat karni shuru' ki. *(Shifa vol. 2 pp. 41,42)*

40. Sarkar-e-Naamdar صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay shahi darbar may adab-o-ihtiram aur zoq-o-shoq kay sath dard bhari mu'tadil (ya'ni darmiyani) awaz may salam 'arz karoon ga.

41. Hukm-e-Qurani:

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِیِّ وَ لَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَ اَنْتُمْ لَا تَشْعُرُوْنَ ۝

(Tarjama-e-Kanz-ul-Iman: Aye Imaan walo! Apni awazayn ounchi na karo us ghayb batanay walay (Nabi) ki awaz say aur in kay Huzoor baat chilla ker na kaho jaysay apas may aik dosray kay samnay chillatay ho kay kahi tumharay a'amaal akarat na ho jaye aur tumhayn khabar na ho).

(Parah 26, Surah, Hujraat, Aayat. 2)

Par ‘amal kartay huway apni awaz ko past aur qadr-e-dheemi rakhoon ga.

42. اَسْئَلُكَ الشَّفَاعَةَ يَا رَسُوْلَ الله (Ya’ni Ya Rasoolallah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Mayn Aap ki shafa’at ka suwali hoon) ki takrar ker kay shafa’at ki bheek maango ga.

43. Sheikhayn-e-Kareemayn رَضِیَ اللهُ تَعَالٰی عَنْهُمَا ki ‘azmat waali bargahon may bhi salam ‘arz karoon ga.

44. Haziri kay waqt idhar udhar daikhnay aur sunahri jaliyon kay andar jhanknay say bachoon ga.

45. Jin logon nay Salam paysh kernay ka kaha tha un ka salam Bargah-e-Shah-e-Anaam صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki bargah may ‘arz karoon ga.

46. Sunahri jalion ki taraf peeth nahin karoon ga.

47. Jannat-ul-Baqee’ kay madfuneen ki khidmataun may salam ‘arz karoon ga.

48. Hazrat Sayyiduna Hamzah رَضِیَ اللهُ تَعَالٰی عَنْهُ aur Shuhada-e-Uhud kay mazaraat ki ziyarat karoon ga, du’a-o-isaal-e-sawab karoon ga, Jabal-e-Uhud ka deedaar karoon ga.

49. Masjid-e-Quba Shareef may haziri doon ga.

50. Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا kay dar-o-deewar, barg-o-baar, gul-o-khaar aur pathhar-o-ghubar aur wahan ki har shay ka khoob adab-o-ihtiraam karoon ga.

Hikayat: Hazrat-e-Sayyiduna Imaam-e-Maalik عَلَيْهِ رَحْمَةُ اللّٰهِ الْخَالِق nay Ta’zeem-e-khaak-e-Madinah ki khair Madinah Shareef زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may kabhi bhi qaza-e-hajat nahin ki balkay hamayshah Haram say Bahar

tashreef lay jatay thay, al battah halat-e-marz may majburi ki waja say ma'zoor thay. *(Bustaan-ul-Muhaddiseen, pp. 19)*

51. Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا ki kisi bhi shay per 'aeb nahin lagaoon ga.

Hikayat: Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may aik shakhs her waqt rota aur mu'afi mangta rehta tha, jab is ka sabab pucha gaya to bola: Mayn nay aik din Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّتَعْظِيْمًا ki dahi shareef ko khatta aur kharab keh diya, Yeh kehtay hi mayri nisbat salb hogai aur mujh per 'itaab huwa (ya'ni daant parri) kay "O Diyar-e-Mahbub ki dahi ko kharab kehnay walay! Nigah-e-Mahabbat say daykh! Mahboob ki gali ki her her shay 'umdah hay." *(Bahar-e-Masnavi pp. 128)*

Hikayat: Hazrat Sayyiduna Imaam Maalik عَلَيْهِ رَحْمَةُ اللّٰهِ الْخَالِق kay samnay kisi nay yeh keh diya kay "Madinay ki matti kharab hay" yeh sun ker Aap رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه nay fatwa diya kay is gustaakh ko tees durray lagaye jaye aur qayd may daal diya jaye. *(Shifa vol. 2 pp. 57)*

52. 'Azeezon aur Islami bhaiyo ko tohfa daynay kay liye Aab-e-Zamzam, Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا ki khajurayn aur saadah tasbeehayn waghayrah laoon ga.

Bargah-e-A'la Hazrat رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه may **Suwal** huwa: Tasbeeh kis cheez ki honi chahiye? Aaya lakrri ki ya patthar waghayrah ki?

Al Jawab: Tasbeeh lakrri ki ho ya patther ki magar baysh qeemat (ya'ni qeemti) hona Makrooh hay aur sonay chaandi ki Haraam.

(Fatawa-e-Razaviyyah vol. 23, pp. 597)

53. Jab tak Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may rahoon ga Durood-o-Salam ki kasrat karoon ga.

54. Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may qiyaam kay doran jab jab Sabz Gumbad ki taraf guzar hoga, foran us taraf rukh ker kay kharray kharray hath bandh ker salam ‘arz karoon ga. (**Hikayat:** Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may Sayyid Abu Haazim رَحْمَةُ اللهِ تَعَالٰی عَلَيْه ki khidmat may haazir ho ker aik saahib nay bataya: Mujhay khuwab may Janab-e-Risalat Maab صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki ziyarat huyi, farmaya: Abu Hazim say kehdo, “Tum mayray pas say yun hi guzar jatay ho, ruk ker salam bhi nahin kartay!” us kay ba’d Sayyiduna Abu Hazim رَحْمَةُ اللهِ تَعَالٰی عَلَيْه nay apna ma’mool bana liya kay jab bhi Rawzah-e-Anwar ki taraf guzar hota, adab kay sath kharray ho ker salam ‘arz kartay, phir aagay barrhtay.

(Manamaat ma’ Mausu’ah Ibn-e-Abi dunya vol. 3, pp. 153, Hadees 323)

55. Agar Jannat-ul-Baqee’ may madfan naseeb na huwa, aur Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا say rukhsat ki jaan soz gharri aa gayi to Bargah-e-Risalat may Al wadaa’ie haziri doon ga aur girr girra ker balkay mumkin huwa to ro ro ker bar bar haziri ki iltija karoon ga.

56. Agar bas may huwa ho to maa ki maamta bhari goud say juda honay walay bachay ki tarah bilak bilak ker rotay huway Darbar-e-Rasool ko bar bar hasrat bhari nigahon say daykhtay huway rukhsat hoon ga.

Aik Chup *100* Sukh

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Aap ko 'Azm-e-Madinah Mubarak ho

Farman-e-Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم hay: "Ilm ka haasil karna her Musalman per farz hay." *(Ibn-e-Majah vol. 1, pp. 146, Hadees 224)*

Iski sharah may Yeh bhi hay kay Hajj kay ada karnay walay per farz hay kay Hajj kay zarori masaail janta ho. 'Umuman Hujjaj tawaf-o-Sa'i waghayrah may parrhi janay wali 'arabi du'aon may ziyadah dil chaspi laytay hayn agar chay yeh bhi bahut acha hay jab kay durust parrh saktay hon, agar koi yeh du'aen na bhi parrhay to gunahgaar nahin magar Hajj kay zarori masaail na janna gunah hay. Rafeeq-ul-Haramayn اِنْ شَآءَاللّٰه عَزَّوَجَلَّ aap ko bahut saray gunahon say bacha lay gi. Ba'z muft di janay wali Hajj ki urdu kitabon may Shar'i masaail may sakht bay ihtiyati say kaam liya gaya hay, is say tashweesh hoti hay kay in Kutub say rahnumaye laynay walay Hajiyon ka kiya banay ga. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ Rafeeq-ul-Haramayn barson say lakhon ki ta'dad may chhap rahi hay. Is may ziyadah ter masaail Fatawa Razawiyyah Shareef aur Bahar-e-Shari'at jaysi mustanad kitabon may mundaraj masaail aasan ker kay likhnay ki koshish ki gaye hay, ab is kay andar mazeed tarmeem-o-izafa kiya gaya hay aur is per Dawat-e-Islami ki majlis "Al Madina-tul-'Ilmiyah" nay nazr-e-saani ki hay aur Dar-ul-Ifta Ahl-e-Sunnat nay awwal ta akhir aik aik mas'ala daykh ker rehnumayi farmai hay. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ khoob achhi achhi niyyatayn ker kay Rafeeq-ul-Haramayn ki tarkeeb ki gaye hay. Wallah! Rafeeq-ul-Harmayn kay zaree'ay Madinay kay musafiron ki rahnumaye ker kay

sirf sirf husool-e-riza-e-ilahi maqsood hay, zaati aamdani ka tasawwur nahin. Shaytan lakh susti dilaye Rafeeq-ul-Haramayn maharbani farma ker awwal ta aakhir poori parrh lijiye.

Bayan kerdah masaail per ghaur kijiye, koi baat samajh may na aaye to 'Ulama-e-Ahl-e-Sunnat say puchhiye. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ "Rafeeq-ul-Haramayn" kay andar Hajj-o-'Umray kay masaail kay sath sath kaseer ta'daad may 'arabi du'aen bhi ma' tarjamah shamil hayn. Ager Safar-e-Madina may Rafeeq-ul-Haramayn aap kay sath huwi to اِنْ شَآءَاللّٰه عَزَّوَجَلَّ Hajj ki kisi aur kitab ki kam hi hajat hogi. Han, jo is say bhi ziyadah masaail seekhna chahay aur seekhna bhi chahiye to Bahar-e-Shari'at hissa 6 ka mutala'ah karay.

Madani Iltija: Ho sakay to 12 'adad Rafeeq-ul-Haramayn 12 'adad jaybi size kay koi say bhi rasaail aur 12 'adad sunnaton bharay bayanat ki V.C.Ds Maktabah-tul-Madinah say hadiyyatan haasil ker kay sath lay lijiye aur husool-e-sawab kay liye wahan taqseem farma dijiye neez faraghat kay ba'd ba niyyat-e-sawab apni Rafeeq-ul-Haramayn bhi Haramayn-e-Tayyibain hi may kisi Islami Bhai ko paysh ker dijiye.

Bargah-e-Risalat صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sheikhayn-e-Kareemayn رَضِیَ اللّٰهُ تَعَالٰى عَنْهُمَا aur Sayyiduna Hamza, Shuhada-e-Uhud, Ahl-e-Baqee'-o-Ma'laa kay madfooneen ki bargahon may mayra salam 'arz kijiye ga. Doran-e-Safar bil khusoos Haramayn-e-Tayyibayn may mujh gunahgar ki bay hisab bakhshish aur tamam Ummat ki maghfirat ki du'a kay liye Madani iltija hay. Allah عَزَّوَجَلَّ aap ka Haaj-o-Safar-e-Madina aasan karay aur qabool farmaye.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Muhammad Ilyas Attar Qadiri

6 Sha'ban-ul-Mu'azzam, 1433 AH (27th June, 2012)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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Madinay kay Musafir aur Imdad-e-Mustafa

Aik nojawan Tawaf-e-Ka'bah kartay huway faqat Durood Shareef hi parrh raha tha kisi nay us say kaha: kiya tujhay koi aur Du'a-e-Tawaf nahin aati ya phir koi aur baat hay? us nay kaha: Du'aen to aati hayn magar baat yeh hay kay Mayn aur mayray waalid donon Hajj kay liye niklay thay, waalid sahib rastay may beemar ho kar faut ho gaye, un ka chahra siyah parr gaya, aankhayn ulat gaye aur payt phool gaya! Mayn bahut roya aur kaha: اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْن jab raat ki tareeki chaa gaye to mayri aankh lag gaye, Mayn so gaya to Mayn nay khuwab may aik sufayd libas may malbos mu'attar mu'attar Haseen-o-Jameel hasti ki Ziyarat ki. Unhon nay mayray waalid-e-marhoom ki maiyyit kay qareeb tashreef la kar apna norani hath un kay chahray aur payt par phayra, daykhtay hi daykhtay mayray marhoom baap ka chahra doodh say ziyada safayd aur roshan ho gaya aur payt bhi asli haalat par aa gaya. Jab woh buzurg wapas janay lagay to Mayn nay un ka daman-e-aqdas tham liya aur 'arz ki: ya Saiyyidi! (ya'ni aye mayray Sardar) ap ko us ki qasam jis nay ap ko is jungle may mayray waalid-e-marhoom kay liye rahmat bana kar bhayja hay ap kaun hayn? Farmaya Tu hamayn nahin pahchanta? Hum Muhammad-ur-Rasoolullah hayn, tayra yeh baap bahut gunahgar tha magar hum par ba kasrat Durood Shareef parrhta tha, jab is par yeh museebat naazil huyi to is nay hum say faryad rasi ki hay lihaza hum nay is ki faryad rasi ki hay

aur hum har us shakhs ki faryad rasi kartay hayn jo is dunya may hum par ziyadah Durood Shareef parrhta hay. *(Rauz-ur-Riyaheen, pp. 125)*

Faryad Ummati jo karay haal-e-zar may
Mumkin nahin kay khayr-e-bashar ko khabar na ho
(Hadaaiq-e-Bakhshish)

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Hajiyon kay liye kaar aamad 16 madani phool

16 Madani Phool

❖ Allah عَزَّوَجَلَّ aurRasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki riza kay talabgar piyaray piyaray Hajiyo! Ap ko Safar-e-Hajj-o-Ziyarat-e-Madinah bahut bahut mubarak ho. Zaroriyaat-e-Safar ka rawangi say 3,4 din pahlay hi intizam kar lijiye, neez kisi tajribah kaar Haaji say Mashwarah bhi kar lijiye.

❖ Apnay watan say phal ya pakay huway khanay kay dibbay, mithai waghayrah ghizaye ashya sath lay janay ki Haajiyon ko government ki taraf say mumana'at hay.

❖ Makka Mukarrmah ki rihaish gaah say Masjid-ul-Haraam paydal jana hoga is may aur Tawaf-o-Sa'ie may sab mila kar taqreeban 7 km bantay hayn, neez Mina, 'Arafaat aur Muzdalifah may bhi kaafi chalna ho ga. lihaza Hajj kay bahut din pahlay say rozanah poon ghantah paydal chalnay ki tarkeeb rakhiye (Is ki mustaqil 'aadat bana li jaye to sehhat kay liye اِنْ شَآءَاللّٰه عَزَّوَجَلَّ bay had mufeed hay) warnah aik Dam say bahut ziyadah paydal chalnay kay sabab Hajj may ap aazmaish may parr saktay hayn.

- Kam khanay ki ‘aadat daliye, faaidah na ho to kahna! Khusosan 5 Ayyaam-e-Hajj may halki phulki ghiza par qana’at kijiye ta kay bar bar istinja ki haajat na ho khususan Mina, Muzdalifah aur ‘Arafaat kay istinja khanon par lambi lambi qitarayn lagti hayn.
- Islami behnayn kaanch ki choriyan pehan kar Tawaf na karayn, bheerr may tootnay say khud apnay aur dosray kay zakhmi honay ka andayshah hay.
- Islami behnayn oonchi ayrri ki chappalayn na pehnayn kay rastay may paydal chalnay may parayshani ho gi.
- Haramayn-e-Taiyyibayn ki rihaish gahon kay washroom may “English Commode” hotay hayn, watan say un ka istimaal seekh lijiye warnah kaprray paak rakhna nihayat dushwar ho ga.
- Kisi ka diya huwa “packet” khol kar check kiye baghayr hargiz sath mat lijiye agar koi mamnu’ah cheez nakal aaye to Mataar (airport) par museebat may parr saktay hayn.
- Hawai jahaz may apni zarorat ki adwiyaat ma’ Doctori Sanad apnay galay kay bag may rakhiye ta kay emergency may aasani rahay.
- Zaban aur aankhon ka Qufl-e-Madinah lagaiye, agar bila zarorat boltay rahnay ki ‘aadat huyi to gheebaton, tuhmaton, aur dil aazariyon waghayrah gunahon say bachna dushwar rahay ga, isi tarah aankhon ki hifazat aur aksar nigahayn neechi rakhnay ki tarkeeb na huyi to bad nigahi say mahfoz rehna nihayat mushkil ho ga. Haram may aik nayki laakh nayki aur aik gunah laakh gunah hay. Haram say murad sirf Masjid-ul-Haram nahin tamam Hudod-e-Haram hay.

- Namaz may aksar muhrim kay seenay ya payt ka kuch hissah khul jata hay is may kisi qisam ki karahat nahin kyun kay ihram may yeh khilaf-e-mu'tad (ya'ni khilaf-e-'aadat) nahin aur is ka khayal rakhna bhi bahut dushwar hay.

- Kafan ko Aab-e-Zamzam may bhigo kar lana achha hay kay is tarah Makkay Madinay ki hawaayen bhi isay choom layn gi. Nichorrnay may Yeh ihtiyat karni munasib hay kay is muqaddas pani ka aik qatrah bhi gir kar naali waghayrah may na jaye, kisi poday waghayrah may daal dayna chahiye (Aab-e-Zamzam shareef apnay watn may bhi chhirak saktay hay)

- Tawaf-o-Sa'ie kartay huway ba'z awqat Hajj ki kitabon kay awraq giray parray nazar aatay hayn, mumkinah surat may un ko utha lijiye magar Tawaf may Ka'bah Shareef ko peeth ya seenah na ho is ka khayal rakhiye, al battah kisi ki giri parri raqam ya batwah waghayrah na uthaye (chand baras pahlay aik Pakistani Haji nay Dawran-e-Tawaf hamdardi may kisi ki giri huyi raqam uthai, raqam walay ko ghalat fahmi huyi aur us nay police kay hawalay kiya aur bay charah 'arsay kay liye jail may daal diya gaya).

- Hijaz-e-Muqaddas may nangay paoon rehna achha hay magar ghar aur Masjid kay Hammam aur rastay ki keecharr waghayrah may chappal pehan lijiye. Neez gard aalod aur maylay kuchaylay paoon lay kar Masjidayn-e-Kareemayn balkay kisi Masjid may bhi daakhil na ho, agar safai nahin rakh paye to baghayr chappal mat rahiye.

- Must'amal (ya'ni isti'mali) chappal pehan ker bayson par wuzoo kernay say ihtiyat kijiye kay aksar neechay paani bikhra hota hay

agar chappal na pak huway to andayshah hay kay cheentay urr ker aap kay libaas wagahyrah par parayn. (Yeh zehan may rahay kay jab tak chappal ya paani ya kisi bhi cheez kay baray may yaqeeni taur par najis ya'ni na pak honay ka 'ilm na ho woh pak hay)

- Mina shareef kay istinja khanon kay Nal may 'aam taur par pani ka bahau kaafi tayz hota hay, lihaza bahut thorra thorra kholiye ta kay ap chhenton say mahfoz rah sakayn.

In may say hasb-e-zarorat cheezayn apnay sath lay jaye

- Madani Panj Surah
- Apnay peer-o-Murshid ka shajrah.
- Bahar-e-Shari'at ka hissah number 6 aur 12 'adad Rafeeq-ul-Haramayn khud bhi parrhiye aur Hajiyon ko baant kar sawab kamaiye.
- Qalam aur pad.
- Diary.
- Qiblah numa (Yeh Hijaz-e-Muqaddas hi may khareediye, Mina, 'Arafaat waghayrah may Qiblay ki samt ma'lom karnay may madad day ga.
- Kutub, passport, ticket, taravel check, certificate, waghayrah rakhnay kay liye galay may latkanay wala chota sa bag.
- Ihram.
- Ihram kay Tahband par bandhnay kay liye jayb wala nailon ya chamrray ka belt.
- Itr.
- Ja Namaz.

- Tasbeeh.
- Char jorray kaprray, banyan, sweater, waghayrah malbosat (mausim kay mutabiq).
- Orrhnay kay liye kambal ya chadar.
- Hawa bharnay wala takyah.
- 'Imamah Shareef ma' Sarband-o-Topi.
- Bichanay kay liye chataye ya chadar.
- Aainah, tayl, kangha, Miswak, surmah, sui dhaga, qaynchi safar may sath layna Sunnat hay.
- Naakhun tarash.
- Saaman par naam, pata likhnay kay liye mota marker pen,
- Toliyah.
- Romal
- Isti'mal kartay hon to nazar kay chashmay 2 'adad.
- Saabun.
- Manjan.
- Sayfty razor.
- Lota.
- Glass.
- Pilayt.
- Piyalah.
- Daster khuwan.
- Galay may latkanay wali pani ki bottle.

- Chammach.
- Chhuri.
- Dard-e-Sar aur nazlah waghayrah kay liye tikyan neez apni zarurat ki dawaen.
- Garmi may apnay opar pani chhiraknay kay liye sprayer (Mina-o-'Arafaat Shareef may is ki qadar ho gi).
- Hasb-e-Zarurat khana pakanay kay bartan.

Saman kay baggage kay liye 5 madani phool

1. Dasti saman kay liye mazboot handbag.
2. Luggage karwanay kay liye barra bag lijiye (is par barray marker pen say naam-o-pata aur phone number waghayrah likh lijiye neez koi nishan laga lijiye. Masalan mazeed baggage kay lohay kay halqay waghayrah may rangeen kaprray ki dhachhi ya lace ki choti si patti numayan kar kay bandh dijiye)

05 Madani Phool

3. Bag par tala laga lijiye magar aik chabi Ihram kay belt ki jayb may aur aik dasti bag may rakh lijiye warnah chabi gum ho janay ki surat may Jaddah custom may "barray barray qaynchon" kay zaree'ay kaat kar bag kholtay hayn, ap tension may aa jaye gay.
4. Atachicase (dasti bag) kay andar bhi naam patay aur phone number ki chit daal dejiye.
5. Donon "tarali bag" ya'ni phayyay walay hon to saholat rahay gi. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ

Health certificate kay Madani phool

- Qanoon kay mutabiq tamam safari kaaghzat bahut pahlay say tayyar karwa lijiye, masalan "health certificate" Yeh aap ko Haji camp may gardan torr Bukhar ka teeka lagwanay aur "poliyo vaxine" kay qatray pilaye janay kay ba'd milay ga agar is may kisi qisam ki kami huyi to aap ko jahaz par suwar honay say roka ja sakta hay ya Jaddah Shareef kay Mataar par bhi rukawat paysh aa sakhti hay.

- Hifazati teeka rawangi say sirf 2, 4 roz qabl lagwana khaas faaidah mand nahin, 15 din bay had mufeed rahay ga warnah mubarak safar gehma gahmi may khatarnaak balkay jaan laywa beemari ka khatrah rahay ga, neez

- Qanonan laazmi na sahi magar flu aur hepatitis kay teekay bhi lagwa layn aap kay liye bahut behtar hay in tibbi kaarwaiyon ko bojh mat samjhiye is may ap ka apna bhala hay.

- Aksar travel agent ya karwan walay baghayr kisi tibbi karwai kay ghar baythay hi health certificate faraham kar daytay hay, jo kay ap ki sehhat kay liye nuqsan deh honay kay sath sath dhoka haram aur Jahannam may lay janay wala kaam hay. Travel agent, qasdan dastakhat karnay wala doctor aur jaan bojh kar ghalat certificate lay kar isti'mal karnay wala Haji (ya mu'tamir) sabhi gunah gar aur 'azab-e-naar kay haq dar hayn, jinhon nay is tarah kay kaam kiye hon woh sab sachhi taubah karayn.

"Health Certificate"

Hawai jahaz walay kab Ihram bandhayn?

Hawai jahaz say Bab-ul-Madinah Karachi ta Jaddah Shareef taqreeban 4 ghantay ka safar hay.(Dunya may say kahi say bhi safar karen) doran-e-parwaz meqaat ka pata nahin chalta, lihaza apnay ghar say tayyari kar kay chalay, agar waqt makroh na ho to Ihram kay nafal bhi ghar par hi parrh lijiye aur Ihram ki chadarayn bhi ghar hi say pehan lijiye, al battah ghar say Ihram ki niyyat na kijiye, tayyaray may niyyat kar lijiye ga kyun kay niyyat karnay kay ba'd **Labbaik** perrhnay say aap "Muhrim" ho jaye gay aur pabandiyan shuru' ho jaye gi aur ho sakta hay kay kisi wajah say parwaz may takheer ho jaye. "Muhrim" airport par khushbudar phoolon kay gajray bhi nahin pehan sakta[1]. Is liye Pakistan say safar karnay walay yun bhi kar saktay hayn kay Ihram ki chadaron may malbos ya roz marrah kay libas hi may tashreef layen. Hawai adday par bhi Hammam, Wuzu khanah aur jaye Namaz ka ihtimam hota hay, yahin Ihram ki Tarkeeb farma lijiye magar aasani is may hay kay jab taiyyarah faza may hamwar ho jaye us waqt niyyat-o-Labbiak ki Tarkeeb kijiye. Haan jo ilm rakhtay aur Ihram ki pabandiyan nibha saktay hon woh jitni jaldi "Muhrim" ho jaye gay inhayn Ihram ka sawab milna shuru' ho jaye ga (niyyat aur meqaat waghayrah ki tafseel aagay aa rahi hay).

Jahaz ka khushbudar tishu paper

Khabardar! Taiyyaron may aksar sant say tar ba tar tissue paper ka chota sa packet diya jata hay, Ihram wala usay har giz na kholay, agar hath par khushbu ki ziyadah tari lag gaye to Dam Wajib ho jaye ga, kam lagi to sadaqah, agar tari na lagi hath sirf khushbu dar ho gaye to kuch nahin.

[1] Ihram ki halat may khushbu kay istimal kay ahkam ki tafeel suwalan jawaban aagay aa rahi hay. Haan Ihram ki chadrayn agar pehan li hayn magar abhi tak niyyat kar kay Labbaik nahin kahi to khushbu lagana, pholon kay gajray pehanna sab jaiz hay.

Jaddah Shareef ta Makkah Mu'azzmah

Jaddah Shareef kay hawai adday par pohanch kar apna dasti saman liye **Labbaik** parrhtay huwa dharraktay dil say jahaz say utariye aur custom shade say muttasil counter par apna passport aur health certificate check karwa kar shade may jama' shudah saman may say apna saman shanakht kar kay 'alayhadah kar lijiye, cutom waghayrah say faraghat aur bus ki rawangi ki karwai may taqreeban 6 ta 8 ghantay sarf ho saktay hay. Khoob sabr-o-himmat say kaam lijiye. Jaddah Shareef kay hajj terminal say Makkah Mu'azzamah ka faaslah taqreeban aik ya dayrrh ghantay may tay ho sakta hay magar garriyon kay rush aur qanoni karwaiyon kay sabab kaye qisam ki parayshaniyan darpaysh aa sakti hayn, bus waghayrah ka bhi intizar karna parrta hay, har mauqa' par sabr-o-riza kay paykar ban kar **Labbaik** parrhtay rahiye, ghussay may aa kar muntazimeen kay muta'lliq barr barra aur shor-o-ghul karnay say masaail hal honay kay bajaye mazeed ulajhnay, sabr ka sawab barbad honay aur مَعَاذَاللّٰہ عزَّوَجَلَّ eza-e-muslim, gheebaton, ilzam tarashiyon aur bad gumaniyon waghayrah gunahon may phasnay ki suratayn payda ho sakti hayn. Aik chup 100 sukh. Rawangi ki Tarkeeb ban janay par ma' saman apnay mu'allim ki bus may Labbaik parhtay huway Makkah Mu'azzamah ki taraf rawanah ho jaye.

Madinah ki parwaz walon ka Ihram

Jin ki watan say barah-e-rast Madinah Munawwarah ki parwaz ho un ko yeh safar baghayr Ihram karna hay, Madinah shareef say jab Makkah Mu'azzamah ki taraf aanay lagayn us waqt Masjid-e-Nabawi shareef say ya Zul Hulayfah (Abyar-e-'Ali) say Ihram ki niyyat kijiye.

Mu'allim ki taraf say suwari

Jaddah Shareef say Makkah Mu'azzamah, Madinah Munawwarah, Mina, 'Arafaat, Muzdalifah aur wapasi may phir Makkah Shareef say

Jaddah shareef tak pohanchana neez apnay watan say barah-e-rast Madinah Munawwarah ki parwaz walon ko bhi yehi saholatayn dayna mu'allim kay zimmay hay aur is ki fees aap say pahlay hi wusool ki ja chuki hay. Jab ap pahli baar Makkah shareef mu'allim kay dafter par utrayn gay us waqt ka khana aur 'Arafaat shareef may do pahar ka khana bhi mu'allim kay zimmay hay.

❖ Chaltay waqt 'azeezon, doston say qusoor mu'af karwaye aur jin say mu'afi talab ki jaye un par laazim hay kay dil say mu'af kar dayn. Hadees-e-Mubarak may hay kay jis kay paas us ka islami bhai ma'zirat laye, waajib hay kay qabool kar lay(ya'ni mu'af kar day) warnah Hawz-e-Kausar par aana na milay ga.

(Fatawa Razawiyyah, vol. 10, pp. 627)

Safar Kay 26 Madani Phool

❖ Kisi ki Amanat paas ho ya qarzah ho to lota dijiye, jin kay maal na haq liye wapas kar dejiye ya mu'af karwa lijiye, pata na chalay to utna maal fuqara ko day dijiye.

❖ Namaz, Rozah, Zakat, Jitni ibadat zimmay hon ada kar lijiye aur takheer kay gunah ki taubah bhi kijiye. Is safar-e-mubarak ka maqsad sirf Allah عَزَّوَجَلَّ aur us kay Habib صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki khushnudi ho. Riya kari aur takabbur say juda rahiye.

❖ Aurat kay sath jab tak shohar ya Mahrim baligh qabil-e-itminan na ho jis say nikah hamayshah ko haram hay safar Haraam hay, agar karay gi Hajj ho jaye ga magar har qadam par gunah likha jaye ga. *(Bahar-e-Shari'at, vol. 1, pp. 1051)*

(Yeh hukm sirf Safar-e-Hajj kay liye hi nahin, har safar kay liye hay)

❖ Kiraye ki garri par jo kuch saman baar (Load) karna ho, pahlay say dikha dijiye aur is say zaaid baghayr ijazat-e-malik garri may na rakhiye.

Hikayat: Hazrat Sayyiduna ʻAbdullah bin Mubarak رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ ko safar par rawanah hotay waqt kisi nay dusray ko pahchannay kay liye khat paysh kiya, Aap رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ nay farmaya: ount kiraye par liya hay, suwari walay say ijazat layni ho gi kyun kay Mayn nay us ko sara saman dikha diya hay aur yeh khat zaaid shay hay. *(Ihya-ul-ʻUloom, vol. 1, pp. 353)*

❖ Hadees-e-Pak may hay kay: "jab 3 aadami safar ko jaye to apnay may say aik ko ameer bana layn". *(Abu Dawood, vol. 3, pp. 51, Hadees. 2608)* Is say kaamon may intizam rehta hay.

❖ Ameer usay banaye jo khush akhlaq, samajhdar, Deendar aur Sunnataun ka paband ho.

❖ Ameer ko chahiye kay humsafar Islami bhaiyon ki khidmat karay aur un kay aaram ka pora khayal rakhay.

❖ Jab safar par janay lagayn to is tarah rukhsat hon jaysay dunya say rukhsat hotay hon. Chaltay waqt yeh du'a parrhye.

اَللّٰھُمَّ اِنَّا نَعُوْذُبِكَ مِنْ وَّعْثَآءِ السَّفَرِ وَكَاٰبَةِ الْمُنْقَلَبِ

وَسُوْٓءِ الْمَنْظَرِ فِي الْمَالِ وَالْاَهْلِ وَالْوَلَدِ ط

❖ Wapasi tak maal-o-ahl-o-ʻiyaal mahfoz rahayn gay.

❖ Libas-e-Safar pehan kar agar waqt-e-makroh na ho to ghar may char rak'at nafal "Al Hamd aur Qul" say parh kar baahir niklayn. Woh rak'atayn wapasi tak ahl-o-maal ki nigehbani karayn gi.

- Ghar say nikaltay waqt Aaya-tul-Kursi aur Surah Kafiroon say Surah Naas tak Surah Lahab kay siwa 5 suratayn, Bismillah kay sath parrhiye, aakhir may bhi Bismillah Shareef parrhiye. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ rastay bhar aaram rahay ga. neez is waqt

اِنَّ الَّذِیْ فَرَضَ عَلَیْكَ الْقُرْاٰنَ لَرَآدُّكَ اِلٰى مَعَادٍ ؕ

Tarjamah-e-Kanz-ul-Iman: bayshak jis nay tum par Quran farz kiya woh tumhayn phayr lay jaye ga jahan phirna chahtay ho) aik baar parrh lay, bilkhayr wapas aaye ga. *(Parah. 20, Surah. Al-Qasas, Aayah. 85)*

- Makruh waqt na ho to apni Masjid may 2 rak'at nafl ada kijiye.

Hawai jahaz kay girnay aur jalnay say Aman may rahnay ki du'a

Hawai jahaz may suwar ho kar Awwal-o-Aakhir Durood Shareef kay sath Yeh Du'a-e-Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم parrhiye.

اَللّٰهُمَّ اِنِّیْۤ اَعُوْذُبِكَ مِنَ الْهَدْمِ وَاَعُوْذُبِكَ مِنَ التَّرَدِّیْ ؕ وَاَعُوْذُبِكَ مِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُبِكَ اَنْ یَّتَخَبَّطَنِیَ الشَّیْطٰنُ عِنْدَ الْمَوْتِ ؕ وَاَعُوْذُبِكَ اَنْ اَمُوْتَ فِیْ سَبِیْلِكَ مُدْبِرًا وَاَعُوْذُبِكَ اَنْ اَمُوْتَ لَدِیْغًا ؕ

Tarjamah: Ya Allah عَزَّوَجَلَّ! Mayn tayri panah chahta hoon, imarat girnay say aur tayri panah chahta hoon bulandi say girnay aur tayri panah chahta hoon doobnay, jalnay aur burrhapay[1] say aur tayari panah talab karta hoon is say kay Shaytan mujhay maut kay waqt waswasay day aur tayri panah chahta hoon is say kay tayri raah may peeth phayrta mar jaoon aur tayri panah chahta hoon is say kay saanp kay dasnay say intiqal karoon.

[1] Yani aysay burhapay say jis say zindagi ka asal maqsod faut ho jaye ya'ni ilm-oo'amal jatay rahayn. *(Mirat-ul-Manajeeh, jild. 4, pp. 3)*

Bulandi kay maqam say girnay ko تَرَدِّیْ aur jalnay ko حَرَق kahtay hay. Huzoor-e-paak صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم yeh du'a manga kartay thay. Yeh du'a tayyaray kay liye makhsos nahin, chunkay is du'a may "bulandi say girnay" aur "jalnay" say bhi panah mangi gaye hay aur hawai safar may yeh donon khatarat maujood hotay hayn. Lihaza ummeed hay kay isay perrhnay ki barakat say hawai jahaz hadsay say mahfoz rahay.

Rail ya Bus ya car waghayrah may

- ❖ بِسْمِ اللّٰہِ اَللّٰہُ اَکْبَرُ 3 Baar
- ❖ اَلْحَمْدُ لِلّٰہِ 3 Baar
- ❖ سُبْحٰنَ اللّٰہِ 3 Baar
- ❖ لَآ اِلٰہَ اِلَّا اللّٰہُ 1 Baar

Phir yeh Qurani du'a parrhiye اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ Suwari har qisam kay hadsay say mahfooz rahay gi. Du'a yeh hay:

سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَمَا

كُنَّا لَهٗ مُقْرِنِیْنَ ﴿۱۳﴾ وَ اِنَّاۤ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ﴿۱۴﴾

Tarjamah-e-Kanz-ul-Iman: Paaki hay usay jis nay is Suwari ko hamaray bas may kar diya aur yeh hamaray botay (ya'ni taqat) ki na thi aur bayshak hamayn apnay Rab ki taraf palatna hay.

- ❖ Jab kisi manzil par utrayn to 2 rak'atayn nafl parhayn kay (agar waqt-e-makruh na ho to) Sunnat hay.
- ❖ Jab kisi manzil par utreay yeh du'a parrhiye اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ us manzil may kooch kartay waqt koi cheez nuqsan na day gi. Du'a yeh hay:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ

Tarjamah: Mayn Allah عَزَّوَجَلَّ kay kaamil kalimaat kay wastay say sari makhloq kay shar say panah mangta hoon.

- "یَا صَمَدُ" 134 baar rozanah parrhiye bhook aur piyas say amn rahay ga.
- Jab dushman ya rahzan (ya'ni daku) ka khauf ho "Surah-e-Quraysh" parrh lijiye اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ har bala say amn (ya'ni panah) milay gi.
- Dushman kay khauf kay waqt yeh du'a parrhna bahut mufeed hay:

اَللّٰھُمَّ اِنَّا نَجْعَلُكَ فِیْ نُحُوْرِھِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِھِمْ

Tarjamah: Aye Allah عَزَّوَجَلَّ! Mayn tujh ko un kay seenon kay muqabil karta hoon aur un ki buraiyon say tayri panah mangta hoon.

- Agar koi cheez gum ho jaye to yeh kahay:

یَا جَامِعَ النَّاسِ لِیَوْمٍ لَّا رَیْبَ فِیْهِ ؕ اِنَّ اللّٰهَ لَا یُخْلِفُ الْمِیْعَادَ ۝

اِجْمَعْ بَیْنِیْ وَبَیْنَ ضَآلَّتِیْ

Tarjama: Aye logon ko us din jama' karnay walay jis may shak nahin, bayshak Allah عَزَّوَجَلَّ wa'day kay khilaf nahin karta, mujhay mayray aur mayri gumi cheez kay darmiyan jama' karday. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ mil jaye gi.

- Har bulandi par charhtay 'اَللّٰهُ اَكْبَرُ' kahiye aur dhaal (ya'ni dhalwan) may utartay 'سُبْحٰنَ اللّٰهِ'
- Sotay waqt aik baar Aayat-ul-Kursi hamayshah parrhiye kay chor aur Shaytan say amaan (ya'ni panah) hay.
- Jab kisi mushkil may madad ki zarurat parray to Hadees-e-Paak may hay kay is tarah 3 baar pukariye:

یَا عِبَادَ اللّٰهِ اَعِیْنُوْنِیْ

Ya'ni Aye Allah عَزَّوَجَلَّ kay bandon! Mayri madad karo. *(Hisn-e-Haseen, pp. 82)*

- ❖ Safar say wapasi may bhi bayan kardah guzishtah aadab-e-safar ko malhoz rakhye.
- ❖ Logon ko chahiye kay Haji ka istiqbal karayn aur is kay gahr pohanchnay say pahlay du'a karaaye kay Haji jab tak apnay ghar may qadam nahin rakhta us ki du'a qabol hoti hay.
- ❖ Watan pohanch kar sab say pahlay apni Masjid may makruh waqt na ho to 2 rak'at nafl ada kijiye.
- ❖ 2 rak'at ghar aa kar bhi (makruh waqt na ho to) ada kijiye.
- ❖ Phir sab say purtapak tareeqay say mulaqat kijiye.

(Tafseeli ma'lomaat kay liye Bahar-e-Shari'at Jild 1 hissah 6 safha 1051 ta 1066, Fatawa Razawiyyah Mukharrajah Jild 10 Safha 726 ta 731 say mutala'ah farmaye)

Safar may Namaz kay 6 madani phool

1. Shar'an Musafir woh shakhs hay jo 3 din kay faslay tak janay kay iraday say apnay Maqaam-e-Iqamat masalan shahar ya gaun say baahar ho gaya. Khushki may safar par 3 din ki musafat say murad sarrhay satawan Miles (57 $^{1}/_{2}$) (Taqreeban 92 Km) ka faslah hay. *(Fatawa Razawiyyah vol. 8, pp. 243)*

2. Jahan safar kar kay pohanchayn aur 15 ya ziyadah din Qiyam ki niyyat hay to ab Musafir na rahay balkay Muqeem ho gaye, aysi surat may Namaz may qasr nahin karayn gay. Jab 15 din say kam rahnay ki niyyat ho to ab Namazon may Qasr karayn gay ya'ni Zuhr, 'Asr aur 'Isha ki Farz rak'aton may 4 4 Farzon ki jaga 2 2 rak'at Farz ada karayn gay. Fajr aur Maghrib may qasr nahin, baqi tamam Sunnatayn, Witr waghayrah sab poori ada karayn.

3. Bay shumar Hujjaj-e-Kiraam Shawwal-ul-Mukarram ya Zi Qa'dah-tul-Haram may Makkah Mukarramah pohanch jatay hayn. Chunkay Ayyaam-e-Hajj aanay may kaafi waqt baqi hota hay lihaza chand hi dinon kay ba'd unhayn taqreeban 9 din kay liye Madinah Munawwarah Bhayj diya jata hay, Is surat may woh Madinah Shareef may Musafir hi rehtay hayn balkay is say qabl Makkay Shareef may 15 din say kam waqfah milnay ki surat may wahan bhi Musafir hi hotay hayn. Haan Makkay ya Madinay may ya'ni aik hi shahar kay andar 15 ya ziyadah din rehnay ka yaqeeni mauqa' milnay ki surat may iqamat ki niyyat durust ho gi.

4. Jis nay iqamat ki niyyat ki magar us ki halat batati hay kay 15 din na thahray ga to niyyat saheeh nahin masalan Hajj karnay gaya aur Zul Hijjah-tul-Haraam ka maheenah shuru' ho janay kay ba wujood 15 din Makkah Mu'azzamah may thahrnay ki niyyat ki to Yeh niyyat baykar hay kay jab Hajj ka iradah kiya hay to (15 din is ko milayn gay hi nahin kay 8 Zul Hijjah-tul-Haraam) Mina shareef (aur 9 ko) 'Arafaat shareef ko zaror jaye ga phir itnay dinon tak (ya'ni 15 din musalsal) Makkah Mu'azzamah may kyun kar thahr sakta hay? Mina Shareef say wapas ho kar niyyat karay to saheeh hay. Jab kay waqa'i 15 ya ziyadah din Makkah Mu'azzamah may thahr sakta ho, agar zann-e-ghalib ho kay 15 din kay andar andar Madina Munawwarah ya watan rawanah ho jaye ga to ab bhi Musafir hay.

5. Ta Dam-e-tahreer Jaddah Shareef aabadi kay khatimay say Makkah Mu'azzamah ki aabadi kay aaghaz tak ka fasilah ba zaree'ah sarrak 53 km aur ba zaree'ah hawai jahaz 47 km hay. Aur Jaddah Shareef ki aabadi kay khatimay say lay kar 'Arafaat Shareef

tak aik sarrak say safar 78 km aur deegar sarkon say 80 km ka safar hay. Jab kay mataar(Airport) say hawai fasilah 67 km hay. Lihaza Jaddah Shareef say Makkah Mu'azzamah jaye tab bhi aur barah-e-raast bhi 'Arafaat Shareef pohanchayn tab bhi woh pori namazayn parrhayn gay.

6. Hawai jahaz may Farz, Witr, Sunnatayn aur Nawafil waghayrah tamam namazayn doran-e-parwaz saktay hayn, I'aadah (ya'ni dobarah perrhnay) ki hajat nahin. Farz, Witr aur Sunnat-e-Fajr Qiblah ro kharay ho kar qa'iday kay mutabiq ada kijiye. Tayyaray ki dum, Hammam-o-kichen waghayrah kay pas kharray kharray Namaz parrhna mumkin hota hay. Baqi Sunnatayn aur Nawaafil doran-e-parwaz apni nishast par baythay baythay bhi parrh saktay hayn. Is halat may Qiblah ro hona shart nahin.

(Mazeed ma'loomat kay liye Maktabah-tul-Madinah ki Matbu'ah Kitab "Namaz kay Ahkaam" may shaamil risaalah "Musaafir Ki Namaz" ka mutala'ah kijiye)

Rukay haybat say jab mujrim to rehmat nay kaha barrh kar
Chalay aao chalay aao Yeh ghar Rahman ka ghar hay

3 Farameen-e-Mustafa ﷺ

3 Farameen E Mustafa ﷺ

1. Haji apnay ghar walon may say 400 ki shafa'at karay ga aur gunahon say aysa nikal jaye ga jaysay us din kay maa kay payt say payda huwa.

(Musnad-e-Bazzar, vol. 8, pp. 169, Hadees 3196)

2. Haji ki maghfirat ho jati hay aur Haji jis kay liye Istighfar karay us kay liye bhi maghfirat hay. *(Majma'-uz-Zawaaid, vol. 3, pp. 483, Hadees 5287)*

3. Jo Hajj ya Umrah kay liye nikla aur rastay may mar gaya us ki payshi nahin ho gi, na hisab ho ga aur us say kaha jaye ga: اُدْخُلِ الْجَنَّةَ ya'ni Tu Jannat may daakhil ho ja.

(Mu'jma-ul-Awsat, vol. 4, pp. 111, Hadees 8835)

Har qadam par 7 karorr naykiyan

Mayray Aaqa A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالٰی عَلَيْه "Risalah Mubarakah Anwar-ul-Bisharah" may paydal chalnay ki raghbat dilatay huway farmatay hayn:" ho sakay to piyadah (paydal Makkah Mukarramah say Mina, 'Arafaat waghayrah) jao kay jab tak Makkah Mukarramah palat kar aao gay har qadam par 7 karorr naykiyan lakhi jaye gi. Yeh naykiyan takhmeenan (ya'ni andazan) 78 kharab 40 arab aati hayn aur Allah عَزَّوَجَلَّ ka fazl us kay Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay sadaqay may is Ummat par bay shumar hay. *(Fatawa Razawiyyah, vol. 10, pp. 746)*

Sag-e-Madinah 'arz karta hay kay A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه nay puranay taweel rastay ka hisab lagaya hay. Ab chunkay Makkah Mu'azzamah say Mina Shareef kay liye paharron may surangayn (Tunnels) nikali gaye hayn aur paydal chalnay walon kay liye rastah mukhtasar aur aasan ho gaya hay is hisab say naykiyon ki ta'dad may bhi farq waqi' ho ga. وَاللهُ وَرَسُوْلُهٗ اَعْلَم

Paydal Haji say firishtay galay miltay hay

Farman-e-Mustafa صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم hay:" jab Haji suwar ho kar aatay hayn to firishtay un say musafahah kartay (ya'ni hath milatay) hayn aur jo paydal chal kar aatay hayn firishtay un say mu'aanaqah kartay (ya'ni galay miltay) hayn. *(Itihaf-us-Sadah, vol. 4, pp. 465)*

Doran-e-Hajj kay liye hukm-e-Qurani

Para 2 Sorah Baqarah Aayat number 197 may Irshad-e-Rabbani hay:

فَلَا رَفَثَ وَلَا فُسُوْقَ ۙ وَلَا جِدَالَ فِی الْحَجِّ ؕ

Tarjamah-e-Kanz-ul-Iman: To na 'auraton kay samnay suhbat ka tazkirah ho, na koi gunah, na kisi say jhagrra Hajj kay waqt tak.

Is Aayat kay tahat Sadr-us-Shari'ah, Badr-ut-Tareeqah Hazrat Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہ farmatay hay: (Hajj may) to in baton say nihayat hi door rahna chahiye, jab ghussah aaye ya jhagrra ho ya kisi ma'siyat (ya'ni na farmani) ka khayal ho foran sar jhuka kar qalb ki taraf mutawajjeh ho kar is Aayat ki tilawat karay aur 2, 1 baar "لَاحَوْل" Shareef parrhay, yeh baat jati rahay gi. Yahi nahin kay (khud) isi (ya'ni Haji) ki taraf say ibtida ho ya is kay rufaqa (Sathiyon) hi kay sath jidal (ya'ni jhagra) ho jaye balkay ba'z auqat imtihanan raah chalto ko paysh kar diya jata hay kay bay sabab ulajhtay balkay sabb-o-shatam (ya'ni gali galoch) la'n-o-ta'n ko tayyar hotay hayn, isay (ya'ni Haji) har waqt hoshyar rahna chahiye, mabada (ya'ni aysa na ho/khuda na karay) aik do kalimay (ya'ni jumlon) may sari mahnat aur rupya barbad ho jaye.

(Bahar-e-Shari'at, vol. 1, pp. 1061)

Sambhal kar paun rakhna Hajiyo! Rah-e-Madinah may
Kahi aysa na ho sara safar baykar ho jaye

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Haji kay liye sarmaya-e-ishq zarori hay

Khush naseeb Hajiyo! Hajj kay liye jis tarah sarmaya-e-zahiri ki zarurat hay usi tarah sarmaya-e-batini ya'ni saramaya-e-'ishq-o-mahabbat ki bhi sakht hajat hay aur yeh sarmaya Aashiqan-e-Rasool kay haan milta hay.

Hikayat: Sakar-e-Baghdad, Huzoor-e-Ghaus-e-Paak رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہ ki bargah-e-mu'azzam may aik sahib haazir huway, Ghaus-e-Paak رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہ nay haazireen say farmay: Yeh abhi abhi Bayt-ul-Muqaddas say aik qadam may aaye hayn ta kay mujh say aadab-e-'ishq seekhayn.

(Akhbar-ul-Akhyar, pp. 14)

Allah عَزَّوَجَلَّ ki un par rehmat aur un kay sadqay may hamari maghfirat ho.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Kisi 'Aashiq-e-Rasool say nisbat qaim kar lijiye

سُبْحٰنَ اللہ عَزَّوَجَلَّ! Aik ba karamat wali bhi sarmaya-e-'ishq kay husool ki khaatir apnay say barray wali ki bargah may haaziri dayta hay phir hum to kis shumar-o-qitar may hayn! lihaza hamayn bhi chahiye kay kisi 'Aashiq-e-Rasool say nisbat qaaim kar kay us say aadab-e-ishq seekhayn aur phir Safar-e-Madinah ikhtiyar karay.

Pahlay hum seekhayn qareenah
Phir milay murshid say seenah
Chal parray apna safeenah
Aur pohanch jayen Madinah

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

Piyaray Hajiyo! ab 'Aashiqan-e-Rasool Hajiyon ki jazb-o-masti bhari 2 'ajeeb-o-ghareeb hikayaat parrhiye aur jhoomiye:

Pur asrar Haji

Hazrat Sayyiduna Fuzayl bin 'Iyaz رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہ farmatay hayn: Maydan-e-'Arafaat may Hujjaj mashghol-e-du'a thay, mayri nazar aik nojawan par parri jo sar jhukaye sharam saar kharra tha, Mayn nay

kaha: Aye nojawan! To bhi du'a kar. Woh bola: mujhay to is baat ka dar lag raha hay kay jo waqt mujhay mila tha shayad woh jata raha, ab kis munh say du'a karoon! Mayn nay kaha: Tu bhi du'a kar ta kay Allah عَزَّوَجَلَّ tujhay bhi in du'a maangnay walon ki barakat say kamyab farmaye. Hazrat Sayyiduna Fuzayl رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: us nay du'a kay liye hath uthanay ki koshish ki kay aik Dam us par riqqat tari ho gaye aur aik cheekh us kay munh say nikli, tarrap kar gira aur us ki rooh qafas-e-'unsuri say parwaz kar gaye. *(Kashf-ul-Mahjoob, pp. 363)*

Allah عَزَّوَجَلَّ ki un par rehmat aur un kay sadqay may hamari maghfirat ho.

اٰمِـیْن بِجَاہِ النَّبِیِّ الْاَمِـیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Zabh honay wala Haji

Hazrat Sayyiduna Zunnon Misri رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: Mayn Mina Shareef may aik nojawan ko aaram say baythay daykha jab kay log Qurbaniyon may mashghol thay. Itnay may woh pukara: Aye mayray piyaray Allah عَزَّوَجَلَّ! Tayray saray banday Qurbaniyon may mashghol hayn, Mayn bhi tayri bargah may apni jaan qurban karna chahta hoon, myaray Maalik عَزَّوَجَلَّ! Mujhay Qabool farma. Yeh kah kar apni ungli galay par phayri aur tarrap kar gir parra, Mayn nay qareeb ja kar daykha to woh jaan day chuka tha. *(Kashf-ul-Mahjoob, pp. 364)*

Allah عَزَّوَجَلَّ ki un par rehmat aur un kay sadaqay may hamari maghfirat ho.

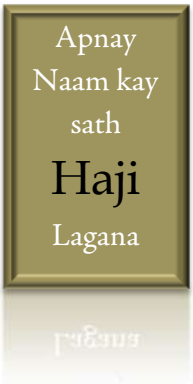
اٰمِـیْن بِجَاہِ النَّبِیِّ الْاَمِـیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Yeh ik jaan kiya hay agar hon karorron
Tayray naam par sab ko wara karoon Mayn

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Apnay naam kay sath Haji lagana kaysa

Muhtaram Hajiyo! Daykha aap nay! Hajj ho to aysa! Allah عَزَّوَجَلَّ in donon ba barakat Hajiyon kay tufayl hamayn bhi riqqat-e-qalbi naseeb farmaye. Yaad Rakhiye! Har 'ibadat ki qaboliyyat kay liye ikhlas shart hay. Aah! Ab 'Ilm-e-Deen aur achhi suhbat say doori ki bina par aksar ibadat riyakari ki nazar ho jati hay. Jis tarah ab 'umoman har kaam may numood-o-numaish ka 'amal dakhal zarori samjha janay laga hay isi tarah ab Hajj jaysi 'azeem sa'adat bhi Dikhaway ki bheent charrhti ja rahi hay, masalan bay shumar afrad Hajj ada karnay kay ba'd apnay aap ko apnay munh say bila kisi maslihat-o-zarurat kay Haji kahtay aur apnay qalam say likhtay hayn. Aap shayad chonk parray hon gay kay is may aakhir kiya haraj hay? Haan! Waqa'i is surat may koi haraj bhi nahin kay log aap ko apni marzi say Haji sahib kah kar pukarayn magar piyaray Hajiyo! Apni zaban say apnay aap ko Haji kahna apni 'ibadat ka khud i'laan karna nahin to aur kiya hay? Is ko is chutkulay say samajhnay ki koshish kijiye:



Chutkulah

Train chhuk chhuk karti apni manzil ki taraf rawan dawan thi, 2 shakhs qareeb qareeb baythay thay aik nay silsila-e-guftugo ka aaghaz kartay huway poocha: janab ka Ism-e-Shareef? Jawab mila: "Haji Shafeeq" aur aap ka mubarak naam? Ab dusray nay suwal kiya, pahlay nay jawab diya: "Namazi Rafeeq" Haji saahib ko barri hayrat huyi, pooch dala: Namazi Rafeeq! Yeh to barra hi 'ajeeb saa naam lagta hay. Namazi saahib nay pocha: bataye aap nay kitni martabah Hajj ka sharf

haasil kiya hay? Haji saahib kaha: اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! pichlay saal hi to Hajj par gaya tha. Namazi saahib kahnay lagay: Aap nay zindagi may sirf aik baar Hajj-e-Baytullah ki sa'adat haasil ki, to ba baang-e-duhul apnay naam kay sath "Haji" kahnay kehalwanay lagay, jab kay bandah to barsaha baras say rozanah 5 waqt Namaz ada karta hay, to phir apnay naam kay sath agar lafz "Namazi" kahday to is may aakhir ta'ajjub ki kaun si baat hay!

Hajj mubarak ka board lagana kaysa

Samajh gaye na! Aaj kal 'ajeeb tamashah hay! Numod-o-numaish ki intiha ho gayei, Haji saahib Hajj ko jatay aur jab laut kar aatay hayn to baghayr kisi achhi niyyat kay poori 'imarat barqi qumqumon say sajatay aur ghar par "Hajj Mubarak" ka board lagatay hayn, balkay Taubah! Taubah! Kaye Haji to ihram kay sath khoob tasaweer banatay hayn. Aakhir yeh kiya hay? kiya bhagay huway mujrim ka apnay rahmat walay Aaqa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki bargah may is tarah dhom dham say jana munasib hay? Nahin har giz nahin balkay rotay huway aur aahayn bhartay huway, larztay, kaanptay huway jana chahiye.

Aansuon ki lari ban rahi ho
Aur aahon say phatta ho seenah
Wird-e-lab ho "Madinah Madina"
Jab chalay suway Taybah safeenah
Jab Madinay may ho apni aamad
Jab may daikhon tira sabz Gumbad
Hichkiyan bandh kar rouon bay had
Kaash! Aajaye aysa qareenah

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Basra say paydal Hajj!

Baghayr achhi niyyat mahaz Lazzat-e-Nafs-o-Hubb-e-Jaah kay sabab apnay makan par Hajj mubarak ka board laganay walon aur apnay Hajj ka khoob charcha karnay walon kay liye aik kamal darjay ki aajizi par mushtamil Hikayat paysh-e-khidmat hay, chunachay Hazrat Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالٰی عَلَيْه Hajj kay liye Basrah say paydal niklay. Kisi nay 'arz ki: Aap رَحْمَةُ اللهِ تَعَالٰی عَلَيْه suwar kyun nahin hotay? Farmaya: kiya bhagay huway ghulam ko apnay Maula عَزَّوَجَلَّ kay darbar may sulah kay liye suwari par jana chahiye? Mayn is muqaddas sar zameen may jatay huway bahut ziyadah sharm mahsoos karta hoon.

(Tambeeh-ul-Mughtarreen, pp. 267)

Allah عَزَّوَجَلَّ ki un par rehmat aur un kay sadqay may hamari maghfirat ho.

اٰمِـیْن بِجَاہِ النَّبِیِّ الْاَمِـیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Aray Zaair-e-Madinah! Tu khushi say hans raha hay
Dil-e-Ghamzudah jo pata to kuch aur baat hoti!

Mayn tawaf kay qaabil nahin

Hujja-tul-Islam Hazrat Sayyiduna Imam Abu Haamid Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالٰی عَلَيْه naql kartay hayn: Aik buzurg رَحْمَةُ اللهِ تَعَالٰی عَلَيْه say suwal huwa: kiya aap kabhi Ka'bah Musharrafah kay andar daakhil huway hayn? (Unhon nay ba taur-e-inkisari) farmaya: kahan Baytullah Shareef aur kahan maryray ganday qadam! Mayn to apnay qadmon ko Baytullah Shareef kay Tawaf kay bhi qaabil nahin samajhta, kyun kay yeh to Mayn hi janta hoon kay yeh qadam kahan kahan aur kaysi kaysi jaghon par chalay hay!

(Ihya-ul-Uloom, vol. 1, pp. 345)

Allah عَزَّوَجَلَّ ki un par rehmat aur un kay sadqay may hamari maghfirat ho.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Un kay diyar may Tu kaysay chalay phiray ga?
Attar tayri jurat! Tu jaye ga Madinah!!
(Wasaail-e-Bakhshish, pp. 320)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Haji par hubb-e-jah-o-riya kay sakht hamlay

Piyaray Hajiyo! Meethay Madinay kay Musafiro! Ghaliban Namaz rozah waghayrah kay muqablay may Hajj may bahut ziyadah balkay qadam qadam par "Riya kari" kay khatarat paysh aatay hayn, Hajj aik aysi 'ibadat hay jo aik to i'laniyah ki jati hay aur dusray har aik ko naseeb nahin hoti, is liye log Haji say aajizi say miltay, khob Ihtiram baja latay, hath chomtay, gajray pahnatay aur du'aon ki darkhuwastayn kartay hayn. Aysay mauqa' par Haji sakht Imtihan may parrta jata hay kyun kay logon kay 'aqeedat mandanah sulook may kuch aysi "lazzat"hoti hay kay is ki wajah say ibadat ki barri say barri mashaqqat bhi phool ma'loom hoti aur basa auqaat bandah hubb-e-jaah aur riya kaari ki tabah kaari ki gehraye may gir chuka hota hay magar usay kaano kaan is ki khabar nahin hoti! Us ka ji chahta hay kay sab logon ko mayray Hajj par janay ki ittila' ho jaye, ta kay mujh say aa aa kar milayn, mubarak badiyan paysh karayn, tohfay dayn, mayray galay may pholon kay haar dalayn, mujh say du'aon kay liye 'arz karayn, Madinay may salam arz karnay ki girrgirra kar darkhuwast karayn aur mujhay rukhsat karnay airport tak aaye waghayra waghayrah khuwahishat kay hujoom aur 'Ilm-e-Deen ki kami kay sabab Haji ba'z auqaat "Shaytan ka khilona" ban kar rah jata hay lihaza Shaytan kay

war say khabardar rahtay huway apnay dil kay andar khoob ‘aajizi payda kijiye, numaishi andaz say khud ko bachaye. Khuda ki qasam! Riya kaari ka ‘azab kisi say bhi bardasht nahin ho sakay ga. Dawat-e-Islmai kay isha’ati idaray Makatabah-tul-Madinah ki matbu’ah 616 safahat par mushtamil Kitab “Nayki ki Da’wat” hissah Awwal safhah 79 par Farman-e-Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم hay:” bayshak Jahannam may aik wadi hay jis say Jahannam rozanah 400 martabah panah mangta hay. Allah عَزَّوَجَلَّ nay yeh waadi Ummat-e-Muhammadiyah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay un riya kaaron kay liye tayyar ki hay jo Quran kay haafiz, Ghayrullah kay liye sadaqah karnay walay, Allah عَزَّوَجَلَّ kay ghar kay Haji aur rah-e-khuda may nikalnay walay hon gay.

(Mu’jam-ul-Kabeer, vol. 12, pp. 136, Hadees 12803)

Hajiyon ki riya kaari ki 2 misalayn

Nayki ki Dawat hissah Awwal safhah 76 par hay:

1. Apnay Hajj-o-Umray ki ta’dad , Tilawat-e-Quran ki yaumiyah miqdar, Rajab-ul-Murajjab aur Sha’ban-ul-Mu’azzam kay mukammal aur deegar nafli rozon, nawafil, Durood Shareef ki kasrat waghayrah ka is liye izhar karna kay wah wah ho aur logon kay dilon may Ihtiram payda ho.

2. Is liye Hajj karna ya apnay Hajj ka izhar karna kay log Haji kahayn, mulaqat kay liye haazir hon, girrgirra kar du’aon ki iltijaye karayn, gajray pahnayen, tahaaif waghyrah paysh karayn. (Agar apni izzat karwana ya tohfay waghayrah haasil karna maqsood na ho balkay tahdees-e-na’mat waghayrah achhi achhi niyyatayn hon to Hajj-o-Umray ka izhar karnay, ‘azeezon aur rishtay daron ko jama’ karnay aur “ Mahfil-e-Madinah” sajanay ki mumana’t nahin balkay kar-e-sawab-e-aakhirat hay) (riya kaari

kay baray may tafseeli ma'lomat kay liye Maktabah-tul-Madinah ki matbu'ah "Nayki Ki Da'wat" hissah Awwal safhah 63 ta 106 ka mutala'ah kijiye)

Mayra har 'amal bas tayray wastay ho
Kar ikhlas aysa 'ata ya Ilahi
(Wasaail-e-Bakhshish, pp. 78)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Haji saahiban mandarajah zeel istilahaat aur asma-e-maqamaat waghayrah zehan nasheen farma layn gay to is tarah aagay mutala'ah kartay huway اِنْ شَآءَاللّٰه عَزَّوَجَلَّ aasani payen gay.

Yaad rakhnay Ki 55 Istilahaat

1. **Ashhur-e-Hajj:** Hajj kay maheenay ya'ni Shawwal-ul-Mukarram-o-Zul Qa'dah donon mukammal aur Zul Hijjah kay ibtidai 10 din
2. **Ihram:** jab Hajj ya Umrah ya donon ki niyyat kar kay Talbiyah parrhtay hayn to ba'z halal cheezayn bhi haraam ho jati hayn, is ko "Ihram" kahatay hay aur majazan un baghayr sili chadaron ko bhi Ihram kaha jata hay jinhayn muhrim istimaal karta hay.
3. **Talbiyah:** ya'ni yeh parrhna

لَبَّيْكَ ط اَللّٰهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ ط
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ط لَا شَرِيْكَ لَكَ ط

4. **Iztiba':** Ihram ki opar wali chadar ko seedhi baghl say nikal kar is tarah ultay kandhay par dalna kay seedha kandha khula rahay.

5. **Ramal:** Akarr kar shanay (kandhay) hilatay huway chhotay chhotay qadam uthatay huway qadray (ya'ni thorra) tayzi say chalna.

6. **Tawaf:** Khana-e-Ka'bah kay gird 7 chakkar lagana, aik chakkar ko "Shaut" kahtay hay, jama' Ashwat

7. **Mataf:** jis jagah may Tawaf kiya jata hay.

8. **Tawaf-e-Qudoom:** Makkah Mu'azzamah may dakhil honay par kiya janay wala wo pahal Tawaf jo kay "Ifrad" ya "Qiran" ki niyyat say Hajj karnay walon kay liye Sunnat-e-Mua`kkada hay.

9. **Tawaf-e-Ziyarah:** Isay Tawaf-e-Ifadah bhi kahtay hayn, yeh Hajj ka rukn hay, is ka waqt 10 Zul Hijjah ki subh-e-saadiq say 12 Zul Hijjah kay ghurob-e-aaftab tak hay magar 10 Zul Hijjah ko karna Afzal hay.

10. **Tawaf-e-Wada':** Isay "Tawaf-e-Rukhsat" aur "Tawaf-e-Sadr" bhi kahtay hayn. Yeh Hajj kay bad Makkah Mukarramah say rukhsat hotay waqt har aafaqi Haji par Wajib hay.

11. **Tawaf-e-Umrah:** Yeh Umrah karnay walon par farz hay.

12. **Istilam:** Hajr-e-Aswad ko bosah dayna ya hath ya lakri say chho kar hath ya lakri ko chom layna hathon say us ki taraf isharah kar kay unhayn choom layna.

13. **Sa'iee:** "Safa" aur "Marwa" kay mabain (ya'ni darmiyan) 7 phayray lagana (Safa say Marwa tak aik phayra hota hay yun Marwa par 7 chakkar poray hon gay).

14. **Rami:** Jamaraat (ya'ni shaytanon)par kankariyan marna).

15. **Halq:** Ihram say baahar honay kay liye hudod-e-haram hi may pora sar mundwana.

16. **Qasr:** chothaye ($^1/_4$) sar ka har baal kam az kam ungli kay aik poray kay barabar katarwana.

17. **Masjid-ul-Haram:** Makkah Mu'azzamah ki woh Masjid jis may Ka'bah Musharrafah waaqi' hay.

18. **Baab-us-Salam:** Masjid-ul-Haraam ka woh darwazah-e-mubarakah jis say pahli baar dakhil hona Afzal hay aur yeh janib-e-mashriq waaqi' hay. (Ab yeh 'umoman band rahta hay)

19. **Ka'bah:** isay "Baytullah" bhi kahtay hayn ya'ni Allah عَزَّوَجَلَّ ka ghar. Yeh poori dunya kay wast (ya'ni beech) may waaqi' hay aur sari dunya kay log isi ki taraf rukh kar kay Namaz ada kartay hayn aur musalaman parwanah war is ka tawaf kartay hayn.

Ka'bah Musharrafah kay 4 konon kay naam

20. **Rukn-e-Aswad:** Junob-o-Mashriq (South-East) kay konay may waaqi' hay, isi may Jannati patthar "Hajr-e-Aswad" nasb hay.

21. **Rukn-e-'Iraqi:** yeh Iraq ki samt shimal mashraqi(North-Eastern) kona hay

22. **Rukn-e-Shami:** Yeh mulk sham ki samt shumal maghribi (North-Western) kona hay.

23. **Rukn-e-Yamani:** Yeh Yaman ki Jaainb maghribi (Western) kona hay.

24. **Baab-ul-Ka'bah:** Rukn-e-Aswad aur Rukn-e-Iraqi kay beech ki mashriqi deewar may zameen say kafi buland sonay ka darwazah hay.

25. **Multazam:** Rukn-e-Aswad aur Baab-ul-Ka'bah ki darmiyani deewar.

26. **Mustajar:** Rukn-e-Yamani aur Shami kay beech may maghribi deewar ka woh hissah jo "Multazam" kay muqabil ya'ni 'ain paeechay ki seedh may waaqi' hay.

27. **Mustajab:** Rukn-e-Yamani aur Rukn-e-Aswad kay beech ki junobi deewar yahan 70 hazar firishtay du'a par Aamen kahnay kay liye muqarar hayn. Isi liye Sayyidi A'la Hazrat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالٰی عَلَيْه nay is maqam ka naam "Mustajab" (ya'ni du'a ki maqboliyat ki jagah) rakha hay.

28. **Hateem:** Ka'bah Mu'azzamah ki shumali deewar kay pas nisf (ya'ni aadhay) dairay (Half Circle) ki shakal may faseel) (ya'ni boundary) kay andar ka hissah. "Hateem" Ka'bah Shareef hi ka hissah hay aur us may daakhil hona 'ain Ka'abatullah Shareef may daakhil hona hay.

29. **Meezab-e-Rahmat:** sonay ka parnalah yeh Rukn-e-'Iraqi-o-Shami ki shumali deewar ki chhat par nasb hay is say baarish ka pani "Hateem" may nichhawar hota hay.

30. **Maqam-e-Ibraheem:** Darwaza-e-Ka'bah kay samnay aik qubbay (ya'ni Gumbad) may woh Jannati patthar jis par kharray ho kar Hazrat Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَام nay Ka'bah Shareef ki imarat ta'meer ki aur yeh Hazrat Sayyiduna Ibraheem عَلَيْهِ السَّلَام ka zindah mu'jizah hay kay aaj bhi is mubarak patthar par aap عَلَيْهِ السَّلَام kay qadamayn shareefayn kay Naqsh maujood hayn.

31. **Bi`r-e-Zamzam:** Makkah Mu'azzamah ka woh muqaddas kunwan jo Hazrat Sayyiduna Isma'eel عَلَيْهِ السَّلَام kay 'aalam-e-

tufoliyat (ya'ni bachpan Shareef) may aap kay nanhay nanhay mubarak qadmon ki ragarr say jari huwa tha.

(Tafseer-e-Na'eemi, vol. 1, pp. 694)

32. **Baab us Safa:** Masjid-ul-Haraam kay junobi darwazon may say aik darwazah hay jis kay nazdeek Kooh-e-Safa hay.

33. **Kooh-e-Safa:** Ka'bah Mu'azzamah kay junob may waaqi' hay.

34. **Kooh-e-Marwah:** Koh-e-Safa kay samnay waaqi' hay.

35. **Melayn-e-Akhzarayn:** Ya'ni 2 sabz nishan. Safa say Janib-e-Marwah kuch door chalnay kay ba'd thorray thorray fasilay par donon taraf ki deewaron aur chhat may sabz lights lagi huyi hayn. In donon sabz nishanon kay darmiyan Doran-e-Sa'iee mardon ko dorrna hota hay.

36. **Mas'a:** Meelayn-e-Akhzarayn ka darmiyani faslah jahan doran-e-sa'ie mard ko dorrna Sunnat hay.

37. **Meeqaat:** Us jagah ko kahtay hayn kay Makkah Mu'azzamah janay walay aafaqi ko baghayr Ihram wahan say aagay jana Jaaiz nahin, chahay Tijarat ya kisi bhi gharz say jata ho, yahan tak kay Makkah Mu'azzamah kay rahnay walay bhi agar Meeqaat ki hudood say bahar (masalan Taaif, ya Madinah Munawwarah) jaye to unhayn bhi ab baghayr Ihram Makkah Paak aana na naaiz hay.

Meeqaat 5 hayn

38. **Zul Hulaifah**: Madinah Shareef say Makkah Paak ki taraf taqreeban 10 km par hay jo Madinah Munawwarah ki taraf say aanay walon kay liye "Meeqaat" hay. Ab is jagah ka naam "Abyaar-e-'Ali hay.

39. **Zaat-e-Irq**: Iraq ki janib say aanay walon kay liye Meeqaat.

40. **Yalamlam**: Yeh Ahl-e-Yaman ki Meeqaat hay aur Pak-o-Hind walon kay liye Meeqaat Yalamlam ki mahazaat hay.

41. **Juhfah**:Mulk-e-Sham ki taraf say aanay walon kay liye Meeqaat hay.

42. **Qarn-ul-Manazil**: Najd (Maujoodah Riyaz) ki taraf say aanay walon kay liye Meeqaat hay. Yeh jaga Taaif kay qareeb hay.

43. **Haram**: Makkah Mu'azzamah kay Charon taraf meelon tak is ki hudod hayn aur yeh zameen Hurmat-o-Taqaddus ki wajah say "Haram" kahlati hay. Har janib is ki hudod par nishan lagay hayn. Haram kay jungle ka shikar karna neez khudro darakht aur tar ghas katna, Haji, Ghayr Haji sab kay liye Haraam hay. Jo shakhs Hudod-e-Haram may rahta ho usay "Harami" ya "Ahl-e-Haram" kahtay hayn.

44. **Hil**: Hudod-e-Haram kay bahar say Meeqaat tak ki zameen ko "Hil" kahtay hayn. Is jagah woh cheezayn halal hayn jo Haram ki wajah say Hudod-e-Haram may haraam hay. Zameen-e-Hil ka rahnay wala"Hilli" Kahlata hay.

45. **Aafaqi**: Woh shakhs jo Meeqaat ki hudod say bahar rehta ho.

46. **Tan'eem**: Hudod-e-Haram say khaarij woh jagah jahan say Makka Mu'azzamah may Qiyam kay doran Umray kay liye Ihram bandhtay hayn aur yeh maqam Masjid-ul-Haraam say taqreeban 7 km Janib-e-Madinah Munawwarah hay, ab yahan Masjid-e-Aaishah bani huyi hay. Is jagah ko 'awaam "Chhota Umrah" kahtay hayn.

47. **Ji'irranah**: Hudod-e-Haram say khaarij Makkah Mu'azzamah say taqreeban 26 km door Taaif kay rastay par waaqi' hay. Yahan say bhi Doran-e-Qiyam-e-Makkah Shareef Umray ka Ihram bandha jata hay. Is maqam ko 'awaam" Barra Umrah" kahtay hayn.

48. **Mina**: Masjid-ul-Haram say 5 km par woh waadi jahan Haji saahiban Ayyaam-e-Hajj may Qiyam kartay hay. "Mina" Haram may shaamil hay.

49. **Jamaraat**: Mina may waaq'i 3 Meeqaat jahan kankariyan mari jati hay. Pehlay ka naam Jamrat-ul-Ukhra hay ya Jamrat-ul-'Aqabah hay. Isay Barra Shaytan bhi kahtay hayn. Dusray ko Jamrat-ul-Wusta (Manjhala Shaytan) aur teesray ko Jamrat-ul-Owla (Chhota Shaytan) kahtay hayn.

50. **'Arafaat**: Mina say taqreeban 11 km door maydan jahan 9 Zul-Hijjah ko tamam Haaji sahiban jama' hotay hayn. 'Arafaat Shareef Hudod-e-Haram Shareef say khaarij hay.

51. **Jabal-e-Rahmat**: 'Arafaat Shareef ka woh muqaddas paharr jis kay qareeb wuqof karna Afzal hay.

52. **Muzdalifah**: "Mina" say 'Arafaat ki taraf taqreeban 5 km par waaqi' maydan jahan 'Arafaat say wapasi par raat basar karna Sunnat-e-Mua`kkadah aur subh-e-saadiq aur tulo'e aaftab kay darmiyan kam as kam aik lamhah wuqof Wajib hay.

53. **Muhassir**: Muzdalifah say mila huwa maydan, yahin Ashaab-e-Feel par 'azab naazil huwa tha. Lihaza yahan say guzartay waqt tayzi say guzarna aur 'azab say panah mangni chahiye.

54. **Batn-e-'Uranah:** 'Arafaat kay qareeb aik jungle jahan Haaji ka wuqof durust nahin.

55. **Mad'a:** Masjid-e-Haraam aur Makkah Mukarramah kay qabristan "Jannat-ul-Ma'la" kay mabayn (darmiyani) jagah jahan du'a mangna Mustahab hay.

Barray darbar may pohnchaya mujh ko mayri qismat nay
Mayn sadaqay jaoon kiya kahna mairay achhay muqaddar ka
(Saman-e-Bakhshish)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Du'a Qabool honay kay 29 MAQAMAT

Muhtaram Hajiyo! Yun to Haramayn-e-Shareefayn may har jagah Anwar-o-Tajalliyat ki chhmachham barsat baras rahi hay taham "Ahsan-ul-Wi'a li Aadabi Du'a" "اَحْسَنُ الْوِعَاء لِاٰدَابِ الدُّعَاء" say ba'z du'a qabol honay kay makhsos maqamaat ka zikr kiya jata hay. Ta kay aap un maqamat par mazeed dil jam'i aur tawajjuh kay sath du'a kar sakayn.

Maqamaat e Qaboliyyat e Du'a

Makkah Mukarramah kay maqamat yeh hayn

1. Mataf.
2. Multazam.
3. Mustajar.
4. Baytullah kay andar.
5. Meezab-e-Rahmat kay neechay.
6. Hateem.
7. Hajr-e-Aswad.
8. Rukn-e-Yamani khusosan jab Dawran-e-Tawaf wahan say guzar ho.
9. Maqaam-e-Ibrahim kay peechay.

10. Zamzam kay kunwayn kay qareeb.
11. Safa.
12. Marwah.
13. Mas'a khusosan sabz meelon kay darmiyan.
14. 'Arafaat khusosan Mauqif-e-Nabi-e-Paak صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay nazdeek.
15. Muzdalifah khusosan Mash'ar-ul-Haraam.
16. Mina.
17. Teenon Jamrat kay qareeb.
18. Jab jab Ka'bah Musharrafah par nazar paray.

Madinah Munawwarah kay maqamat yeh hayn:

19. Masjid-e-Nabawi Shareef.
20. Muwajahah Shareef, Imam Ibn-ul-Jazari رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہ farmatay hayn: Du'a yahan Qabool na ho gi to kahan hogi. *(Hisn-e-Haseen, pp. 31)*
21. Mimbar-e-Athar kay paas.
22. Masjid-e-Nabawi Shareef kay sutonon kay nazdeek.
23. Masjid-e-Quba Shareef.
24. Masjid-e-Fath may khusosan budh ko Zuhr-o-'Asr kay darmiyan.
25. Baaqi Masaajid-e-Taiyyibah jin ko Sakar صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم say nisbat hay. (Masalan Masjid-e-Ghamamah, Masjid-e-Qiblatayn waghayrah waghayrah).
26. Woh Mubarak kunwayn jinhayn Huzoor صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم say nisbat hay.
27. Jabal-e-Uhud Shareef.

28. Mashaahid-e-Mubarakah.[1]
29. Mazaraat-e-Baqee'. Tareekhi riwayaat kay mutabiq Jannat-ul-Baqee' may taqreeban 10,000 hazar Sahabah Kiraam aaram farma hayn.

Afsos! 1926 Eswi may Jannat-ul-Baqee' kay mazarat ko shaheed kar diya gaya aur ab jagah jagah mubarak qabrayn mismar kar kay wahan rastay nikal diye gaye hayn lihaza aaj tak Sag-e-Madinah عُفِیَ عَنْہُ Ko Jannat-ul-Baqee' kay andar dakhilay ki jurat nahin huyi mabada (kahin aysa na ho) kisi mazar faaiz-ul-anwar par paoon parr jaye aur masalah bhi yahi hay kay qabr-e-muslim par paoon rakhna, baythna waghayrah sab haraam hay. Dawat-e-Islami kay isha'ati idaray Maktabat-ul-Madinah ka matbua'h 48 safhat par mushtamil risalah "Qabar Walon Ki 25 Hikayaat" pp. 34 par hay: (qabristan may qabrayn mita kar) jo naya rastah nikala gaya ho us par chalna Haraam hay. *(Radd-ul-Muhtar, vol. 1, pp. 612)*

Balkay naye rastay ka sirf guman ho tab bhi us par chalna na jaaiz-o-gunah hay. *(Durr-e-Mukhtar, vol. 3, pp. 183)*

Lihaza Aashiqan-e-Rasool say darkhuwast hay kay woh baahar hi say salam 'arz karayn. Baqee' Shareef kay sadr darwazay say salam 'arz karna zarori nahin, saheeh tareeqah yeh hay kay qabirstan kay baahar aysi jagah kharray hoon jahan aap ki qiblay ko peeth ho kay is tarah Madfoneen-e-Baqee' kay chahron ki taraf aap ka rukh ho jaye ga.

Hayn ma'aasi had say baahar phir bhi Zahid gham nahin
Rahmat-e-'Aalam ki Ummat, bandah hoon Ghaffar ka
(Saman-e-Bakhshish)

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

1 Mashaahid jama' hay Mashhad ki aur Mashhad kay ma'na "Hazir honay ki jagah" yahan murad yeh hay kay jis jis maqaam par Sarkar صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم tashreef lay gaye wahan du'a qabool hoti hay aur khusosan Makkah Mukarramah aur Madinah Munawwarah may bay shumar maqamat par ap صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم tashreef farma huway. Masalan Hazrat Sayyiduna Salman Farsi رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ ka muqaddas bagh waghayrah.

Hajj ki qismayn

Hajj ki 3 qismayn hayn

1) Qiran.
2) Tamattu'.
3) Ifrad.

Qiran

yeh sab say Afzal hay, Qiran karnay wala "Qarin" kahlata hay, is may 'Umrah aur Hajj ka Ihram aik sath bandha jata hay magar 'Umrah karnay kay ba'd "Qarin" Halq ya "Qasr" nahin karwa sakta isay ba dastor Ihram may rahna ho ga, 10wen, 11wen, ya 12wen Zul-Hijjah ko Qurbani karnay kay ba'd Halq ya Qasr karwa kay Ihram khol day.

Tamattu'

Yeh Hajj ada karnay wala "Mutamati'" kahlata hay. Yeh Ashhur-e-Hajj may Meeqaat kay baahar say aanay walay ada kar saktay hayn. Masalan Pak-o-Hind say aanay walay 'umoman Tamattu' hi kiya kartay hayn kay aasani Yeh hay kay is may Umrah to hota hi hay laykin Umrah ada karnay ba'd Halq ya Qasr karwa kar Ihram khol diya jata hay aur phir 8 Zul-Hijjah ya is say qabl hajj ka Ihram bandha jata hay.

Ifrad

Ifrad karnay walay Haji ko "Mufrid" kahtay hayn. Is Hajj may Umrah shamil nahin hay is may sirf Hajj ka Ihram bandha jata hay. Ahl-e-Makkah aur "Hilli" ya'ni Meeqaat aur Hudod-e-Haram kay darmiyan may rahnay walay bashinday (masalan Ahliyan-e-Jaddah Shareef) "Hajj-e-Ifrad" kartay hayn. Qiran ya Tamattu' karayn gay to Dam Wajib ho ga, Aafaqi chaahay to "Ifrad" kar sakta hay.

Ihram bandhnay ka tareeqah

Hajj ho ya Umrah Ihram bandhnay ka tareeqah donon ka aik hi hay. Haan niyyat aur us kay alfaz may thorra sa farq hay. Niyyat ka bayan اِنْ شَآءَاللّٰه عَزَّوَجَلَّ aagay aaraha hay. Pehlay Ihram bandhnay ka tareeqah mulahazah farmaye.

1. Nakhun tarashiye.
2. Baghal aur naaf kay neechay kay baal door kijiye balkay peechay kay baal bhi saaf kar kejiye.
3. Miswak kijiye.
4. Wuzu kijiye.
5. Khoob achhi tarah mal kar Ghusl kijiye.
6. Jism aur Ihram ki chadaron par khushbu lagaye kay Yeh Sunnat hay, kaprron par aysi khushbu (masalan khushk ‘Ambar waghayrah) na lagaye jis ka jirm (ya’ni tah) jam jaye.
7. Islami bhai silay huway kaprray utar kar aik naye ya dhuli huyi safayd chadar oorrhayn aur aysi hi chadar ka Tahband bandhayn. (Tahband kay liye lattha aur oorrhnay kay liye toliyah ho to saholat rahti hay, tahband ka kaprra mota lijiye ta kay badan ki rangat na chamkay aur toliyah bhi qadray barri size ka ho to achha.
8. Passport ya raqam waghayra rakhnay kay liye jayb wala belt chahayn to bandh saktay hayn. Raygzeen ka belt aksar phat jata hay, aagay ki taraf (zip) wala batwa laga huwa (nylon) ya chamrray ka belt kaafi mazboot hota aur barson kaam day sakta hay.

Islami behnon ka Ihram

Islami behnayn hasb-e-ma'mol silay huway kaprray pahnayn, dastanay aur mozay bhi pehan sakti hayn, woh sar bhi dhanpayn magar chahray par chadar nahin oorrh sakti, ghayr mardon say chahra chupanay kay liye hath ka pankha ya koi Kitab waghayrah say zaroratan aarr kar layn. Ihram may auraton ko kisi aysi cheez say munh chhupana jo chahray say chipti ho Haraam hay.

Ihram kay nafl

Agar makruh waqt na ho to 2 rak'at Namaz nafl ba niyyat Ihram (mard bhi sar dhanp kar) parrhayn, behtar Yeh hay kay pahli rak'at may Al Hamd Shareef kay ba'd Surah Kafiron Aur dusri rak'at may Surah Ikhlas parrhayn.

'Umray ki Niyyat

Ab Islami bhai sar nanga kerdayn aur Islami behnayn sar per badastur chador oarhay rahayn agar 'aam dinon ka 'Umrah haytab bhi aur agar Hajj-e-Tamattu' kar rahay hay jab bhi 'Umray ki is tarah niyyat karayn:

اَللّٰهُمَّ اِنِّیْۤ اُرِیْدُ الْعُمْرَةَ فَیَسِّرْهَا لِیْ وَ تَقَبَّلْهَا مِنِّیْ وَ اَعِنِّیْ عَلَیْهَا وَ بَارِكْ لِیْ فِیْهَا ؕ
نَوَیْتُ الْعُمْرَةَ وَ اَحْرَمْتُ بِهَا لِلّٰهِ تَعَالٰی ؕ

Tarjamah: ***Aye Allah*** عَزَّوَجَلَّ***! Mayn 'Umray ka iradah karta hoon mairay liye isay aasan aur isay mayri taraf say qabool farma aur isay (ada karnay may) mayri madad farma aur isay mairay liye ba-barakat farma. Mayn nay 'Umray ki niyyat ki aur Allah*** عَزَّوَجَلَّ ***kay liye iska Ihram bandha.***

Hajj ki niyyat

Mufrid bhi isi Tarah niyyat karay aur mutamatti' bhi jab 8 Zul-Hijjah ya is say qabl Hajj ka ihram bandhay Mandarjah zayl alfaaz may niyyat karay

اَللّٰهُمَّ اِنِّیْٓ اُرِیْدُ الْحَجَّ فَیَسِّرْهُ لِیْ وَتَقَبَّلْهُ مِنِّیْ وَاَعِنِّیْ عَلَیْهِ وَبَارِكْ لِیْ فِیْهِ ط

نَوَیْتُ الْحَجَّ وَاَحْرَمْتُ بِهٖ لِلّٰهِ تَعَالٰی ط

Tarjamah: *Aye Allah عَزَّوَجَلَّ! Mayn Hajj ka iradah karta hoon mairay liye isay aasan aur isay mayri taraf say qabool farma aur isay (ada karnay may) mayri madad farma aur isay mairay liye ba-barakat farma. Mayn nay Hajj ki niyyat ki aur Allah عَزَّوَجَلَّ kay liye iska Ihram bandha.*

Hajj-e-Qiran ki niyyat

Qarin "Umrah aur Hajj" donon ki aik sath niyyat karay ga, chunan chay woh is tarah niyyat karay

اَللّٰهُمَّ اِنِّیْٓ اُرِیْدُ الْعُمْرَةَ وَالْحَجَّ فَیَسِّرْهُمَا لِیْ وَتَقَبَّلْهُمَا مِنِّیْ ط

نَوَیْتُ الْعُمْرَةَ وَالْحَجَّ وَاَحْرَمْتُ بِهِمَا مُخْلِصًا لِّلّٰهِ تَعَالٰی ط

Tarjamah: *Aye Allah عَزَّوَجَلَّ! Mayn 'Umray aur Hajj ka iradah karta hoon mairay liye isay aasan aur isay mayri taraf say qabool farma. Mayn nay 'Umray aur Hajj dono ki niyyat ki aur khalisatan Allah عَزَّوَجَلَّ kay liye in donon ka Ihram bandha.*

Labbaik

Khuwah Umray ki niyyat karayn ya Hajj ki ya Hajj-e-Qiran ki teeno suraton may Niyyat kay ba'd kam-az-kam aik baar Labbaik kehna lazmi hay aur 3 bar kehna afzal. Labbaik Yeh hay:

لَبَّیْكَ ط اَللّٰهُمَّ لَبَّیْكَ ط لَبَّیْكَ لَاشَرِیْكَ لَكَ لَبَّیْكَ ط

اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ط لَاشَرِیْكَ لَكَ ط

Mayn hazir hoon, Aye Allah عَزَّوَجَلَّ! Mayn hazir hoon, (haan) Mayn hazir hoon tayra koi shareek nahin Mayn hazir hoon, bayshak tamam khoobiyan aur na'matayn tayray liye hayn aur tayra hi mulk bhi, tayra koi shareek nahin.

2 Farameen-e-Mustafa ﷺ

1. Jab Labbaik kehnay wala Labbaik kehta hay to usay khushkhabri di jati hay. ‘Arz ki gaye: Ya Rasoolallah صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kiya jannat ki khushkhabri di jati hay? Irshad farmaya: “Haan”.

(Mu’jam-ul-Ausat vol. 5, pp. 410, Hadees 7779)

2. Jab Musalman “Labbaik” kehta hay to us kay daaen aur baaen zameen kay aakhiri siray tak jo bhi patthar, darakht aur dhayla hay woh sab Labbaik kehtay hayn. *(Tirmizi vol. 2, pp. 226, Hadees 829)*

Ma’na per Nazar rakhtay huway Labbaik parrhiye

Idhar udhar daykhtay huway bay dili say parrhnay kay bajaye nihayat khushu’ khuzu’ kay sath ma’na per nazar rakhtay huway Labbaik parrhna munasib hay. Ihram bandhnay wala Labbaik kehtay waqt apnay piyaray piyaray Allah عَزَّوَجَلَّ say mukhatab hota hay aur ‘arz karta hay: “Labbaik” ya’ni Mayn hazir hoon, apnay maa baap ko agar koi yehi alfaz kahay to yaqeenan tawajjoh say kahay ga, phir apnay Parwardigaar عَزَّوَجَلَّ say ‘arz-o-ma’rooz may kitni tawajjoh honi chahiye Yeh her zi shu’oor samajh sakta hay. Isi bina per Hazrat-e-Sayyiduna ‘Allamah ‘Ali Qari عَلَیْہِ رَحْمَۃُ اللّٰہِ الْبَارِی farmatay hayn: Aik fard Labbaik kay alfaz parrhaye aur dusray us kay peechay peechay parrhayn Yeh mustahab nahin balkay her fard khud Talbiyah parrhay.

(Al Maslak-ul-Mutaqassit Lil Qari, pp. 103)

Labbaik kehnay kay ba’d ki aik Sunnat

Labbaik say farigh honay kay ba’d du’a mangna Sunnat hay, jaysa kay Hadees-e-Mubarakah may hay kay Tajdar-e-Madina, Rahat-e-Qalb-o-Seena صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم jab Labbaik say farigh hotay to Allah عَزَّوَجَلَّ say us ki khushnoodi aur Jannat ka suwal kartay aur Jahannam say panah mangtay. *(Musnad Imaam Shafi’i, pp. 123)*

Yaqeenan hamaray Piyare Aaqa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم say Allah عَزَّوَجَلَّ khush hay, bila shubah Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم qat'i jannati balkay Ba-'ata-e-Ilaahi عَزَّوَجَلَّ Malik-e-Jannat hayn magar Yeh sab du'aen degar bahut sari hikmaton kay sath sath Ummat ki ta'leem kay liye bhi hayn kay hum bhi Sunnat samajh ker du'a maang liya karayn.

Labbaik kay 9 Madani Phool

57. Uthtay bethtay, chaltay phirtay, Wuzu bay Wuzu her haal may Labbaik kahiye.

58. Khusosan charrhai per charrhtay, dhalwaan utartay (seerrhiyon per charrhtay utartay), 2 qafilon kay miltay, subh-o-sham, pichhli raat aur paanchon waqt ki namazon kay ba'd, 'gharz kay her haalat kay badalnay per Labbaik kahiye.

59. Jab bhi Labbaik shuru' Karayn kam-az-kam 3 baar kahayn.

60. "Mu'tamir" ya'ni 'Umrah karnay wala aur "Mutamatti'" bhi 'Umrah kartay waqt jab Ka'bah-e-Musharrafah ka tawaf shuru' karay us waqt Hajar-e-Aswad ka pehla istilaam kartay hi "Labbaik" kehna chorrday.

61. "Mufrid" aur "Qarin" Labbaik kehtay huway Makkah-e-Mu'azzama رَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may thehrayn kay in ki Labbaik 10 Zul Hijja-til-Haraam Shareef ko Jamra-tul-'Aqabah (ya'ni barray Shaytan) ko pehli kankari maartay waqt khatm hogi.

62. Islami bhai ba awaz-e-buland Labbaik kaha karayn magar aawaz itni buland na Karayn kay is say khud ko ya kisi dusray ko takleef ho.

63. Islami behnayn jab bhi Labbaik kahayn dheemi aawaz say kahayn aur yeh sabhi yaad rakhayn kay 'ilawah Hajj kay bhi jab kabhi jo

kuch parrhayn talaffuz ki adayegi may itni awaz lazmi hay kay agar bahra pan ya shor-o-ghul na ho to khud sun sakayn.

64. Ihram kay liye niyyat shart hay agar baghayr niyyat Labbaik kahi ihram na huwa, isi tarah tanha niyyat bhi kafi nahin jab tak Labbaik ya is kay qaaim maqam koi aur cheez na ho.

(Fatawa 'Aalamgeeri vol. 1, pp. 222)

65. Ihram kay liye aik bar zaban say Labbaik kehna zarori hay aur agar is ki jaga سُبْحٰنَ اللّٰه ya اَلْحَمْدُ لِلّٰه ya لَآ اِلٰهَ اِلَّا اللّٰهُ ya koi aur Zikrullah kiya aur Ihram ki niyyat ki to Ihram ho gaya magar Sunnat Labbaik kehna hay. *(Ayezan)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Karoon Khoob Ihram may Labbaik ki takrar
Day Hajj ka sharaf har baras Rabb-e-Ghaffar

Niyyat kay Muta'lliq zarori hidayat

Yad rakhiye! Niyyat dil kay iraday ko kehtay hayn. Khuwah Namaz, rozah, Ihram kuch bhi ho, agar dil may niyyat maujood na ho to sirf zaban say niyyat kay alfaz ada ker laynay say niyyat nahin ho sakti aur niyyat kay alfaz 'arabi zaban may kehna zarori nahin, apni madari zaban may bhi kah saktay hayn balkay zaban say kehna lazmi nahin, sirf dil may iradah bhi kafi hay. Haan zaban say keh layna afzal hay aur 'arabi zaban may ziadah behtar kyun kay Yeh hamaray Makki Madani Sultan, Rahmat-e-'Alamyan صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki meethi meethi zaban hay. 'Arabi zaban may jab niyyat kay alfaz kahayn to us kay ma'na bhi zarur zehan may honay chahiye.

Ihram kay ma'na

Ihram kay lafzi ma'na hayn: Haraam karna kyun kay Ihram bandhnay walay per ba'z halal baatayn bhi Haraam ho jati hayn, Ihram walay Islami bhai ko muhrim aur Islami behan ko muhrimah kahtay hayn.

Ihram may Yeh baatayn Haraam hayn

HARAAM Afa'al

1. Islami bhai ko silayi kiya huwa kaprra pehenna.
2. Sar per topi orrhna, 'imamah ya rumaal waghayrah bandhna.
3. Mard ka sar per kaprray ki gathri uthana (Islami behnayn sar per chadar orrhayn aur inhayn sar per kaprray ki gathri uthana man'a nahin)
4. Mard ka dastanay pehenna. (Islami behnon ko man'a nahin)
5. Islami bhai aysay mozay ya jootay nahin pehan saktay jo wast-e-qadam (ya'ni qadam kay beech ka ubhaar) chhupayen, (hawayi chappal munasib hayn).
6. Jism, libaas ya balon may khushbu lagana.
7. Khalis khushbu masalan ilaaichi, long, dar-cheeni, za'fran, jawattari khana ya aanchal may bandhna, Yeh cheezayn agar kisi khanay ya saalan waghayrah may daal ker pakaye gaye hon ab chahay khushbu bhi day rahi hon to bhi khanay may haraj nahin.
8. Jima' karna ya bosa, masaas (ya'ni chhoona), galay lagana, andam-e-nihani ('aurat ki sharamgah per nigah daalna jab kay Yeh aakhri charon ya'ni jima' kay 'ilawah kaam ba-shahwat hon.
9. Fuhsh aur her qism ka gunah hamaysha Haraam tha ab aur bhi sakht Haraam ho gaya.

10. Kisi say dunyavi larrayi jhagrra.
11. Jungle ka shikar karna ya kisi tarah bhi is per mu'awin hona: Is ka gosht ya anda waghayrah khareedna, baychna ya khana.
12. Apna ya dusray ka nakhun katarna, ya dusray say apnay nakhun katarwana.
13. Sar ya daarhi kay baal katna, baghlayn banana, muway zayr-e-naaf layna, balkay sar say paoon tak kahin say koi baal juda karna.
14. Wasmah ya mehandi ka khizab lagana.
15. Zaytoon ka ya til ka tayl chahay bay khushbu ho, baalon ya jism per lagana.
16. Kisi ka sar moondna khuwah woh Ihram may ho ya na ho. (han Ihram say baahar honay ka waqt agaya to ab apna ya dusray ka sar moond sakta hay)
17. Joon maarna, phaynkna, kisi ko maarnay kay liye isharah karna, kaprra us kay maarnay kay liye dhona ya dhoop may daalna, baalon may joon maarnay kay liye kisi qism ki dawa waghayrah daalna, garaz yeh kay kisi tarah us kay halaak per ba'is hona.

(Bahar-e-Sharee'at, vol. 1, pp. 1078, 1079)

Ihram may Yeh baatayn makroh hayn

1. Jism ka mayl chhurrana.
2. Baal ya jism sabun waghayrah say dhona.
3. Kanghi karna.
4. Is tarah khujana kay baal tootnay ya joon girnay ka andayshah ho.
5. Kurta ya shayrwani waghayrah pehannay ki tarah kandhon per daalna.

6. Jan boojh ker khushbu soonghna.
7. Khushbudaar phal ya patta masalan lemon, podeenah, naarangi waghayrah soonghna (khanay may muzaeqa nahin).
8. ‘Ittar farosh ki dukaan per is niyyat say baythna kay khushbu aaye.
9. Mahakti khushbu hath say chhuna jab kay hath per na lag jaye warnah Haraam hay.
10. Koi aysi cheez khana ya peena jis may khushbu parri ho aur na woh pakaye gaye ho na bu zaail (ya’ni khatam) ho gaye ho.
11. Ghilaaf-e-Ka’bah kay andar is tarah daakhil hona kay ghilaaf Shareef sar ya munh say lagay.
12. Naak waghayrah munh ka koi bhi hissah kaprray say chhupana.
13. Bay sila kaprra raffu kiya huwa ya paywand laga huwa pehenna.
14. Takya per munh rakh ker oandha laytna (Ihram kay ‘ilawah bhi oandha sona man’a hay kay Hadees-e-Pak may is tarah sonay ko jahannamiyon ka tareeqah kaha gaya hay)
15. Ta’weez agarchay bay silay kaprray may lapayta huwa ho, usay bandhna Makruh hay. Han agar bay silay kaprray may lapayta huwa ta’weez bazu waghayrah per bandha nahin balkay galay may daal liya to haraj nahin.
16. Sar ya munh per patti baandhna.
17. Bila ‘uzr badan per patti baandhna.
18. Banao singhaar karna.
19. Chadar oarrh ker is kay siron may girah day layna jab kay sar khula ho warnah Haraam hay.

20. Tahband kay donon kinaaron may girah dayna.

21. Raqam waghayrah rakhnay ki niyyat say jayb wala belt baandhnay ki ijazat hay. Albattah sirf tahband ko kasnay ki niyyat say belt waghayrah ya rassi baandhna makruh hay.

(Bahar-e-Sharee'at vol. 1, pp. 1079, 1080)

Yeh baatayn Ihram may jaaiz hayn

1. Miswak karna.
2. Angoothi pehnna[1].
3. Bay khushbu surma lagana. Laykin muhrim kay liye bila zarurat is ka isti'maal makruh-e-tanzeehi hay. (khushbudaar surmah aik ya do baar lagaya to "sadaqah" hay aur teen ya is say zaaid may "Dam")
4. Bay mayl chhurarye gusl karna.
5. Kaprray dhona. (magar joon maarnay ki garaz say Haraam hay)

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[1] Angothi kay baray may 'arz hay kay Tajdar-e-Madina, Rahat-e-Qalb-o-Seenah صَلَّی اللہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki khidmat ba-'azamat may ayk Sahabi رَضِیَ اللہُ تَعَالٰی عَنْہُ peetal ki angothi pehnay huway thay. Meethay Mustafa صَلَّی اللہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay irshad farmaya: Kiya baat hay kay tum say but ki bu aati hay? Unhon nay woh (peetal ki angoothi) utaar ker phaynk di phir lohay ki angoothi pehan ker haazir huway. Farmaya: kiya baat hay kay tum jahannamiyon ka zaywar pehnay huway ho? Unhon nay usay bhi phaynk diya phir 'arz ki: Ya Rasoolallah صَلَّی اللہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! kaysi angoothi banwaoon? Farmaya: chaandi ki banwao aur ayk misqaal poora na karo. *(Abu Dawood, vol. 4, safha 122, Hadees 4223)* Ya'ni saarrhay chaar maashay say kam wazan ki ho. Islami bhai jab kabhi angoothi pehnayn to sirf chaandi ki saarhay chaar maasha (ya'ni 374 mili gram) say kam wazan chaandi ki aik hi angoothi pehnayn aik say ziyadah na pehnayn aur is aik angoothi may nageenah bhi aik hi ho aik say ziyadah nageenay na hon aur baghayr nageenay ki na pehnayn. Nageenay kay wazan ki koi qayd nahin. Chandi ya kisi aur dhaat ka chhalla (chahay Madinah-e-Munawarrah hi ka kyun na ho) ya chandi kay bayan kerdah wazan waghayrah kay 'ilawah kisi bhi dhaat (masalan sona, tamba, loha, peetal, steel, waghayrah) ki angoothi nahin pehan saktay. Sonay chandi ya kisi bhi dhaat ki zanjeer galay may pehenna gunah hay. Islami Behnayn sonay chaandi ki angoothiyan aur zanjeerayn waghayrah pehan sakti hayn, wazan aur nageenon ki koi qayd nahin. (Angoothi kay baray may tafseeli ma'loomat kay liye, Faizan-e-Sunnat jild 2, kay baab "Nayki ki Da'wat" (hissa awwal) safha 408 ta 412 ka mutala'a farmaiye).

6. Sar ya badan is tarah aahista say khujana kay baal na tootayn.
7. Chhatri lagana ya kisi cheez kay saye may baythna.
8. Chadar kay aanchalon ko tahband may ghurasna.
9. Daarh ukhaarna.
10. Tootay huway nakhun juda karna
11. Phhunsi torr dayna.
12. Aankh may jo baal niklay, usay juda karna.
13. Khatnah karna.
14. Fasd (baghayr baal moonday) pachhnay (hajamah) karwana.
15. Cheel, kawwa, chooha, girgit, saanp, bichchu, khatmal, machhar, pissu, makhi waghayrah khabees aur moozi janwaron ko maarna. (Haram may bhi in ko maar saktay hayn)
16. Sar ya munh kay 'ilawah kisi aur jagah zakham per patti bandhna[1].
17. Sar ya gaal kay neechay takya rakhna.
18. Kaan kaprray say chupana.
19. Sar ya naak per apna ya dusray ka hath rakhna (kaprra ya rumaal nahin rakh saktay)
20. Thori say neechay daarrhi per kaprra aana.
21. Sar per seeni (ya'ni dhaat ka bana huwa khuwan) ya gallay ki bori uthan Jaaiz hay magar sar per kaprray ki gathri uthana Haraam hay. Han "muhrima" donon utha sakti hay.

[1] Majburi ki soorat may sar ya munh per patti baandh saktay hayn magar is per Kaffarah dayna hoga. (Is ka mas`alah aagay mulahazah farmaye)

22. Jis khanay may ilaaichi, daar-cheeni, long, waghayrah pakaye gaye hon agarchay un ki khushbu bhi aa rahi ho (masalan qorma, biryani, zardah waghayrah) us ka khana ya bay pakaye jis khanay peenay may koi khushbu dali huyi ho woh bu nahin dayti, us ka khana peena.

23. Ghee ya charbi ya karrwa tayl ya badaam ya nariyal ya kaddu, kaahu ka tayl jis may khushbu na daali huyi ho us ka baalon ya jism per lagana.

24. Aysa joota pehnna Jaaiz hay jo qadam kay wast kay jorr ya'ni qadam kay beech ki ubhri huyi haddi ko na chhupaye. (Lihaza muhrim kay liye isi may aasani hay kay woh hawayi chappal pehnay)

25. Bay silay huway kaprray may lapayt ker ta'weez galay may daalna.

26. Paaltu janwar masalan ount, bakri, murgi, gaye waghayrah ko zabah karna uska gosht pakana, khana. Us kay anday torrna, bhunna, khana. *(Bahar-e-Shari'at vol. 1, pp. 1081, 1082)*

Mard-o-'Aurat kay Ihram may farq

Ihram kay mazkoorah baala masaail may mard 'aurat donon barabar hayn ta ham chand Baatayn Islami behnon kay liye jaaiz hayn. Aaj kal Ihram kay naam per silay silaye "scarf" bazaar may biktay hayn, ma'lumaat ki kami ki bina per Islami behnayn usi ko Ihram samajhti hayn, halan kay aysa nahin, hasb-e-ma'mool silay huway kaprray pehnayn. Han agar mazkurah scarf ko shar'an zarori na samjhayn aur waysay hi pehenna chahayn to man'a nahin.

1. Sar chupana, balkay Ihram kay 'ilawah bhi Namaz may aur na mahram (jin may khalu, phupha, behnoi, maamu zad, chacha zad, phuphi zad, khala zad aur khusosiyat kay sath dewar-o-jayth bhi

shaamil hayn) kay samnay farz hay. Na mahramon kay samnay ‘aurat ka is tarah aa jana kay sar khula huwa ho ya itna bareek dupattah orrha huwa ho kay baalon ki siyahi chamakti ho ‘ilawah Ihram kay bhi Haraam hay aur Ihram may sakht Haraam.

2. Muhrimah jab sar chupa sakti hay to kaprray ki gathrri sar par uthana ba darjah oula jaaiz huwa.

3. Sila huwa ta’weez galay ya baazu may bandhna.

4. Ghilaaf-e-Ka’bah-e-Musharrafa may yun daakhil hona kay sar per rahay munh per na aaye kay isay bhi munh par kaprra daalna Haraam hay. (Aaj kal Ghilaaf-e-Ka’bah per log khoob khushbu chirraktay hayn lihaza Ihram may ihtiyaat karayn)

5. Dastanay, mozay aur silay kaprray pehenna.

6. Ihram may munh chupana ‘aurat ko bhi Haraam hay, na-mahram kay aagay koi pankha (ya gatta) waghayrah munh say bacha huwa samnay rakhay. *(Bahar-e-Shari’at, vol. 1, pp. 1083)*

7. Islami behan p-cap wala niqab bhi pehan sakti hay magar yeh ihtiyat zarori hay kay chehray say mas (touch) na ho. Is may andayshah rahay ga kay tayz hawa chalay aur niqaab chehray say chipak jaye ya bay tawajjohi may paseenah waghayrah usi niqab say ponchnay lagay, lihaza sakht ihtiyat rakhni hogi.

Ihram ki 9 Mufeed ihtiyatayn

1. Ihram khareedtay waqt khol ker daykh lijiye warnah rawangi kay mauqa’ per pehantay waqt chota barra nikla to sakht aazmayish ho sakti hay.

2. Rawangi say chand roz qabl ghar hi may Ihram bandhnay ki mashq ker lijiye.

3. Upar ki chadar toliyay ki aur tahband motay latthay ka rakhiye, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ namazaon may bhi sahulat rahay gi. Aur Mina Shareef waghayrah may hawa say urrnay ka imkan bhi kam ho jaye ga.

4. Ihram aur belt waghayrah bandh ker ghar may kuch chal phir lijiye ta kay mashq ho jaye, warnah bandh ker aik Dam say chalnay phirnay may tahband khoob tight honay ya khul janay waghayrah ki soorat may parayshani ho sakti hay.

5. Khususan latthay ka Ihram 'umdah aur motay kaprray ka lijiye warnah patla kaprra huwa aur paseenah aaya to tahband chipak janay ki soorat may ranon waghayrah ki rangat zahir ho sakti hay. Ba'z awqat tahband ka kaprra itna bareek hota hay kay paseenah na ho tab bhi raanon waghayrah ki rangat chamakti hay. Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madinah ki matbu'ah 496 safhat per mushtamil kitab, "Namaz kay Ahkaam" safha 194 par hay: Agar aysa bareek kaprra pehna jis say badan ka woh hissah jis ka Namaz may chupana farz hay nazar aaey ya jild ka rang zaahir ho Namaz na hogi. *(Fatawa 'Aalamgeeri vol. 1, pp. 58)*

Aaj kal bareek kaprron ka riwaj barrhta ja raha hay. Aysay bareek kaprray ka pajamah pehanna jis say raan ya satr ka koi hissah chamakta ho 'ilawah Namaz kay bhi pehenna Haraam hay. *(Bahar-e-Shari'at vol. 1, pp. 480)*

6. Niyyat say qabl Ihram per khushbu lagana Sunnat hay, bayshak lagaiye magar laganay kay ba'd 'itr ki sheeshi belt ki jayb may mat daliye. Warnah niyyat kay ba'd jayb may haath daalnay ki soorat may khushbu lag sakti hay. Agar haath may itna 'itr lag gaya kay daykhnay walay kahayn kay "ziyadah hay" to Dam wajib hoga aur kam kahayn to sadaqah. Agar 'itr ki tari waghayrah nahin lagi hath may sirf mahak aa gaye to koi Kaffarah nahin. Bag may bhi

rakhna ho to kisi shoper waghayrah may lapayt ker khoob ihtiyat ki jagah rakhiye.

7. Uper ki chadar durust kernay may yeh ihtiyat rakhiye kay apnay ya kisi dusray muhrim kay sar ya chehray per na parray. Sag-e-Madina عُفِيَ عَنْهُ nay bheerr bhaarr may Ihram durust karnay walon ki chadaron may deegar muharrimon kay munday huway sar phanstay daykhay hayn.

8. Kaye muhrim Hazraat kay Ihram ka tahband naaf kay neechay hota hay aur uper ki chadar payt per say aksar sirakti rahti aur naaf kay neechay ka kuch hissah sab kay samnay zaahir hota rehta hay aur woh is ki parwah nahin kartay, isi tarah chaltay phirtay aur uthtay baythtay waqt bay ihtiyati kay ba'is ba'z Ihram walon ki raan waghayrah bhi dusron per zaahir ho jati hay. Baraye maharbani! Is mas`alay ko yaad rakhiye kay naaf kay neechay say lay ker ghutnon samayt jism ka sara hissah satr hay aur is may say thorra sa hissah bhi bila ijazat-e-shar'i dusron kay aagay kholna Haraam hay. Satr kay yeh masaail sirf Ihram kay sath makhsoos nahin. Ihram kay 'ilawah bhi dusron kay aagay apna satr kholna ya dusron kay khulay satr ki taraf nazar karna Haraam hay.

9. Ba'zon kay Ihram ka tahband naaf kay neechay hota hay aur bay ihtiyati ki wajah say مَعَاذَ اللّٰه عَزَّوَجَلَّ dusron ki maujodgi may payrru[1] ka kuch hissa khula rahta hay. Bahar-e-Shari'at may hay: Namaz may chothai (1/4) ki miqdaar (payrru) khula raha to Namaz na hogi aur ba'z bay baak aysay hayn kay logon kay samnay ghutnay balkay raanayn kholay rehtay hayn yeh (Namaz-o-Ihram kay 'ilawah) bhi Haraam hay aur is ki 'aadat hay to fasiq hayn.

(Bahar-e-Shari'at vol. 1, pp. 481)

[1] Naaf kay neechay say layker 'uzw-e-makhsoos ki jarr tak badan ki golayi may jitna hissah aata hay usay "payrru" kehtay hain.

Ihram kay baray may zarori tambeeh

Jo baatayn Ihram may na jaaiz hayn agar woh kisi majburi kay sabab ya bhool ker hon to gunah nahin magar un par jo jurmanah muqarrar hay woh Bahar haal ada karna hoga ab yeh baatayn chahay baghayr iradah hon, bhool ker hon, sotay may hon ya jabran koi karwaye. *(Ayzan, pp. 1083)*

May Ihram bandhoon karon Hajj-o-'Umrah
Milay lutf-e-Sa'ie Safa aur Marwah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Haram ki wazahat

'Aam bol chaal may log "Masjid-e-Haraam" ko Haram Shareef kehtay hayn, is may koi shak nahin kay Masjid-e-Haraam Shareef Haram-e-Mohtaram hi may dakhil hay magar Haram Shareef Makkah-e-Mukarrama زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا samayt[1] us kay ird-gird meelon tak phayla huwa hay aur her taraf is ki hadayn bani huyi hayn. Masalan Jaddah Shareef say aatay huway Makkah-e-Mu'azzamah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا say qabl 23 kilo meter pehlay police choki aati hay, yahan sarrak kay uper board per jali huroof may لِلْمُسْلِمِيْنَ فَقَط (ya'ni sirf Musalmanon kay liye) likha huwa hay. Isi sarrak per jab mazeed aagay barrhtay hayn to بِئْرِ شَمِيْس ya'ni Hudaybiyah ka maqaam hay, is samt per "Haram Shareef" ki had yahan say shuru' ho jati hay. "Aik Mua`rrikh ki jadeed paymayish kay hisaab say Haram kay raqbay ka daairah 127 kilo meter hay jab kay kul raqbah 550 murabba' kilometre hay."

(Tareekh Makkah-e-Mukarramah pp. 15)

[1] Makkah-e-Mukarrama زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may aabadi barrhti ja rahi hay aur kahi kahi Haram kay Bahar tak phayl chuki hay. Masalan Tan'eem kay yeh Haram say Baahar mager shayad Shahr-e-Makkah may dakhil. وَاللّٰهُ وَرَسُوْلُهٗ اَعْلَم

(Jungles ki kaant chhaant, pahaarron ki tarash aur surangon (tunnels) ki tarkeebon waghayrah kay zari'ay banaye janay walay naye raston aur sarrkon kay sabab wahan faslay may kami bayshi hoti rehti hay Haram ki asal hudood wohi hayn jin ka Ahadees-e-Mubarakah may bayan huwa hay)

Thandi thandi hawa Haram ki hay
Barish Allah kay karam ki hay

(Wasail-e-Bakhshish, pp.. 124)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Makkah-e-Mukarramah زَادَهَا اللّٰهُ شَرَفًا وَّتَعْظِيْمًا ki haaziri

Haram jab qareeb aaye to sar jhukaye, aankhayn sharm-e-gunah say neechi kiye khushu'-o-khuzu' kay sath is ki had may dakhil hon, Zikr-o-Durood aur labbaik ki khoob kasrat kijiye aur ju hi Rab-bul-'Aalameen جَلَّ جَلَالُهٗ kay muqaddas shahar Makkah-e-Mukarramah زَادَهَا اللّٰهُ شَرَفًا وَّتَعْظِيْمًا per nazar parray to yeh du'a parrhiye:

اَللّٰهُمَّ اجْعَلْ لِّيْ قَرَارًا وَّارْزُقْنِيْ فِيْهَا رِزْقًا حَلَالًا ط

Tarjama: Aye Allah عَزَّوَجَلَّ! Mujhay is may qarar aur rizq-e-halal 'ata ferma.

Makkah-e-Mukarramah زَادَهَا اللّٰهُ شَرَفًا وَّتَعْظِيْمًا pohanch ker zaroratan makaan aur hifazat-e-samaan waghayrah ka intizaam ker kay "Labbaik" kehtay huway "Bab-us-Salam" per haazir hon aur us darwazah-e-pak ko choom ker pehlay seedha paoon Masjid-ul-Haraam may rakh ker hamaysha ki tarah Masjid may dakhlay ki du'a parrhiye:

بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ط اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ط

Allah kay عَزَّوَجَلَّ naam say aur Allah عَزَّوَجَلَّ kay Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم per Salam ho, Aye Allah عَزَّوَجَلَّ mairay liye apni rahmat kay darwazay khol day.

I'tikaf ki niyyat ker lijiye

Jab bhi kisi Masjid may dakhil hon aur i'tikaaf ki niyyat karayn to sawab milta hay, Masjid-ul-Haraam may bhi niyyat ker lijiye, اَلْحَمْدُلِلّٰہ عَزَّوَجَلَّ yahan aik nayki lakh naykyun kay barabar hay, lihaza aik lakh i'tikaaf ka sawab paye gay jab tak Masjid kay andar rahayn gay i'tikaaf ka sawab milay ga aur zimnan khana, Zamzam shareef peena aur sona waghayrah bhi jaaiz ho jaye ga warnah Masjid may yeh cheezayn shar'an na jaaiz hayn.

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ ط

Tarjama: Mayn nay Sunnat I'tikaaf ki niyyat ki.

Ka'bah-e-Musharrafa per pehli nazar

Jun hi Ka'bah-e-Mu'azzama per pehli nazar parray 3 baar

لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَر ط

Kahiye aur Durood Shareef parrh ker du'a mangiye kay Ka'batullah Shareef per pehli nazar jab parrti hay us waqt mangi huyi du'a zaroor qabool hoti hay. Aap chahayn to yeh du'a mang lijiye kay "Ya Allah عَزَّوَجَلَّ! Mayn jab bhi koi jaiz du'a manga karoon aur us may behtari ho to woh qabool huwa karay." Hazrat 'Allama Shami قُدِّسَ سِرُّہُ السَّامِی nay Fuqaha-e-Kiraam رَحِمَهُمُ اللّٰهُ السَّلَام kay hawalay say likha hay: Ka'batullah per pehli nazar parrtay waqt jannat may bay hisaab daakhlay ki du'a maangi jaye aur Durood Shareef parrha jaye. *(Radd-ul-Muhtar vol. 3, pp. 575)*

Noori Chadar tani hay Ka'bay per
Barish Allah kay karam ki hay

(Wasail-e-Bakhshish, pp. 124)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Sab say afzal du'a

Allah-o-Rasool عَزَّوَجَلَّ wa صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay riza kay talabgaar Mohtaram 'Aashiqan-e-Rasool! Agar tawaf-o-Sa'i waghayrah may har jagah kisi aur du'a kay bajaye Durood Shareef hi parrhtay rahayn to yeh sab say afzal hay aur اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ Durood-o-Salam ki barakat say bigrray kaam sanwar jaye gay, woh ikhtiyar karo jo Muhammad-ur-Rasoolullah صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay sachay wa'day say tamaam du'aon say behtar-o-afzal hay ya'ni yahan aur tamaam mawaqa' may apnay liye du'a kay badlay apnay Habeeb صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم per Durood bhejo, Rasoolullah صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم farmatay hayn: Aysa karay ga Allah عَزَّوَجَلَّ tayray sab kaam bana dayga aur tayray gunah mu'af farma dayga. *(Tirmizi vol. 4, pp. 207, Hadees 2465, Fatawa Razaviyyah Mukharrajah vol. 10, pp. 740)*

Tawaf may du'a kay liye rukna man'a hay

Mohtaram Hajiyo! Chahayn to sirf Durood-o-Salam per hi iktifa kijiye kay yeh aasaan bhi hay aur afzal bhi. Taham sha`iqeen-e-du'a kay liye du'aen bhi dakhil-e-tarkeeb ker di hayn laykin yaad rahay kay Durood-o-Salam parrhayn ya du'aen sab aahista aawaz may parrhna hay, chilla ker nahin jaysa kay ba'z mutawwif (ya'ni tawaf karnay walay) parrhatay hayn neez chaltay chaltay parrhna hay, parrhnay kay liye doran-e-tawaf kahin bhi rukna nahin hay.

'Umray ka Tareeqah

Tawaf ka tareeqah

Tawaf shuru' karnay say qabl mard iztiba' ker layn ya'ni chadar seedhay hath ki baghal kay neechay say nikaal ker us kay donon pallay ultay kandhay per is tarah daal layn kay seedha kandha khula rahay. Ab parwanah war Sham'-e-Ka'bah kay gird tawaf kay liye tayar ho jaye.

Iztiba'i halat may Ka'bah Shareef ki taraf munh kiye Hajar-e-Aswad ki baen (left) taraf Rukn-e-Yamani ki janib Hajar-e-Aswad kay qareeb is tarah kharray ho jaiye kay pura "Hajar-e-Aswad" aap kay seedhay hath ki taraf rahay. Ab baghayr hath uthaye is tarah tawaf ki niyyat[1] kijiye:

اَللّٰھُمَّ اِنِّیۡۤ اُرِیۡدُ طَوَافَ
بَیۡتِکَ الۡحَرَامِ فَیَسِّرۡہُ لِیۡ وَ تَقَبَّلۡہُ مِنِّیۡ ؕ

Tarjamah: Aye Allah عَزَّوَجَلَّ ***Mayn tayray mohtaram ghar ka tawaf karnay ka iradah karta hoon, Tu isay mayray liye aasaan farma day aur mayri janib say isay qabool farma.***

Niyyat ker laynay kay ba'd Ka'bah Shareef hi ki taraf munh kiye seedhay hath ki janib itna chalye kay Hajar-e-Aswad aap kay 'aen samnay ho jaye. (Aur Yeh ma'moli sa siraknay say ho jaye ga, Aap Hajar-e-Aswad ki 'aen seedh may aa chukay is ki 'alamat yeh hay kay door sutoon may jo sabz light lagi hay woh aap ki peeth kay bilkul peechay ho jaye gi)

سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! Yeh jannat ka woh khush naseeb patthar hay jisay hamaray piyare Aaqa Makki Madani Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay yaqeenan chooma hay. Ab donon hath kanon tak is tarah uthaiye kay hatheliyan Hajar-e-Aswad ki taraf rahayn aur parrhiye:

بِسۡمِ اللّٰہِ وَالۡحَمۡدُ لِلّٰہِ وَاللّٰہُ اَکۡبَرُ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی رَسُوۡلِ اللّٰہِ ؕ

Allah عَزَّوَجَلَّ ***kay naam say aur tamam khoobiyan Allah*** عَزَّوَجَلَّ ***kay liye hayn aur Allah*** عَزَّوَجَلَّ ***sab say barra hay aur Allah*** عَزَّوَجَلَّ ***kay Rasool*** صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ***per Durood-o-Salam hoon.***

[1] Namaz, rozah, I'tikaaf, tawaf waghayrah har jagah mas`ala zehan may rakhiye kay 'arabi zaban may niyyat usi waqt kaar aamad hoti hay jab kay is kay ma'na ma'loom hon warnah urdu may balkay apni maadari zaban may bhi ho sakti hay aur har soorat may dil may niyyat hona shirt hay, zaban say na bhi kahayn tab bhi chal jaye ga kay dil hi may niyyat hona kaafi hay han zaban say keh layna afzal hay.

Ab agar mumkin ho to Hajar-e-Aswad per donon hathayliyan aur un kay beech may munh rakh ker yun bosah dijiye kay awaz payda na ho, 3 baar aysa hi kijiye سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! Jhoom jaiye kay aap kay lab us Mubarak jagah lag rahay hayn jahan yaqeenan Madinay walay Aaqa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay labhaye mubarakah lagay hayn. Machal jaiye ... tarap uthiye ... aur ho sakay to aansuon ko behnay dijiye. Hazrat-e-Sayyiduna Abdullah bin 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا farmatay hayn kay hamaray Meethay Aaqa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم Hajar-e-Aswad per labhaye mubarakah rakh ker rotay rahay phir iltifaat farmaya (ya'ni tawajjuh farmaye) to kiya daykhtay hayn kay Hazrat-e-'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ bhi ro rahay hayn. Irshad farmaya: Aye 'Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ)! Yeh ronay aur aansu bahanay ka hi maqam hay.

(Ibn-e-Majah vol. 3, pp. 434, Hadees 2945)

Ronay wali aankhayn mango rona sab ka kaam nahin
Zikr-e-Mahabbat 'aam hay laykin soz-e-mahabbat 'aam nahin

Is baat ka khayal rakhiye kay logon ko aap kay dhakkay na lagayn kay yeh quwwat kay muzaharah ki nahin, 'aajzi aur miskeeni kay izhaar ki jagah hay. Hujoom kay sabab agar bosa muyassar na aa sakay to na auron ko eiza dayn na khud dabayn kuchlayn balkay hath ya lakrri say Hajar-e-Aswad ko chhu ker usay choom lijiye, Yeh bhi na ban parray to hathon ka isharah ker kay apnay hathon ko choom lijiye, yehi kiya kam hay kay Makki Madani Sarkar صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay Mubarak munh rakhnay ki jagah per aap ki nigahayn perr rahi hayn.

Hajar-e-Aswad ko bosa daynay ya lakrri ya hath say chhu ker choomnay ya hathon ka isharah ker kay inhayn choom laynay ko "Istilaam" kehtay hayn.

Farman-e-Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم hay: Roz-e-Qiyamat Yeh patthar uthaya jaye ga, is ki aankhayn hongi jis say daykhay ga, zaban hogi jis

say kalam karay ga, jis nay Haq kay sath uska istilaam kiya us kay liye gawahi dayga. *(Tirmizi vol. 2, pp. 286, Hadees 963)* Ab

اَللّٰھُمَّ اِیۡمَانًۢا بِکَ وَاتِّبَاعًا
لِّسُنَّۃِ نَبِیِّکَ مُحَمَّدٍ صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَسَلَّمَ ط

Tarjamah: Ilahi tujh per imaan la ker aur tayray Nabi Muhammad ki Sunnat ki payrwi kernay ko Yeh tawaf karta hoon. صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم

Kehtay huway Ka'bah Shareef ki taraf hi chehrah kiye seedhay hath ki taraf thorra sa sarakiye jab Hajar-e-Aswad aap kay chehray kay samnay na rahay (aur yeh adna si harakat may ho jaye ga) to foran is tarah seedhay ho jaiye kay Khana-e-Ka'bah aap kay ultay hath ki taraf rahay, is tarah chaliye kay kisi ko aap ka dhakka na lagay. Mard ibtidayi 3 phayron may Ramal kertay chalayn ya'ni jald jald chotay qadam rakhtay, shanay (ya'ni kandhay) hilatay chalayn jaysay qawi-o-bahadur log chaltay hayn. Ba'z log koodtay aur dorrtay huway jatay hayn, yeh Sunnat nahin hay. Jahan jahan bheerr ziyadah ho aur Ramal may khud ko ya dusron ko takleef hoti ho utni dayr Ramal tark ker dijiye magar Ramal ki khatir rukiye nahin, tawaf may mashghool rahiye. Phir jun hi mauqa' milay, utni dayr kay liye Ramal kay sath tawaf kijiye.

Tawaf may jis qadar Khana-e-Ka'bah say qareeb rahayn yeh behtar hay magar itnay ziyadah qareeb bhi na ho jaye kay kaprra ya jism pushtah-e-deewar[1] say lagay aur agar nazdeeki may hujoom kay sabab Ramal na ho sakay to ab doori behtar hay. Islami behnon kay liye tawaf may Khana-e-Ka'bah say doori afzal hay. Pehlay chakkar may chaltay chaltay Durood Shareef parrh ker Yeh du'a parrhiye:

[1] Matti (ya cement) ka dhayr jo makan ki bahiri deewar ki mazbooti kay liye us ki jarr may lagatay hain usay "pushta-e-deewar" kehtay hain.

Pehlay Chakker ki Du'a

سُبْحٰنَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ ط اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصْدِيْقًا بِكِتَابِكَ وَوَفَآءً بِعَهْدِكَ وَاتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ وَحَبِيْبِكَ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ ط اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّآئِمَةَ فِي الدِّيْنِ وَالدُّنْيَا وَالْاٰخِرَةِ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ ط

(Durood Shareef Parrh lijiye)

Allah Ta'ala pak hay aur sab khoobiyan Allah عَزَّوَجَلَّ ***hi kay liye hayn aur Allah*** عَزَّوَجَلَّ ***kay siwa koi 'ibadat kay laaiq nahin aur Allah*** عَزَّوَجَلَّ ***sab say barra hay aur gunahaun say bachnay ki taqat aur nayki karnay ki taufeeq Allah*** عَزَّوَجَلَّ ***ki taraf say hay jo sab say baland aur 'azamat wala hay aur Rahmat-e-Kamilah aur salam nazil ho Allah*** عَزَّوَجَلَّ ***kay Rasool*** صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ***per. Aye Allah*** عَزَّوَجَلَّ***! tujh per iman latay huway aur tayri kitab ki tasdeeq kartay huway aur tujh say kiye huway 'ahad ko poora kartay huway aur tayray Nabi aur tayray Habeeb Muhammad*** صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ***ki Sunnat ki payrwi kartay huway (Mayn tawaf shuru' ker chuka hoon) Aye Allah*** عَزَّوَجَلَّ***! Mayn tujh say (gunahaun say) mu'afi ka aur (balaon say) 'aafiyat ka aur da`imi hifazat ka, deen-o-dunya aur Aakhirat may aur husool-e-jannat may kaamyabi aur Jahannam say najaat panay ka suwal karta hoon.***

Rukn-e-Yamaani tak pohanchnay tak yeh du'a poori ker lijiye, ab agar bheerr ki wajah say apni ya dusron ki eiza ka andayshah na ho to Rukn-e-Yamaani ko donon hathon say ya seedhay hath say tabarrukan chhuwayn, sirf baen (ultay) hath say na chuwayn. Mauqa' milay to Rukn-e-Yamaani ko bosah bhi dijiye agar choomnay ya choonay ka mauqa' na milay to yahan hathon say isharah ker kay choomna nahin. (Rukn-e-Yamaani per aaj kal log kafi khushbu laga daytay hayn lihaza Ihram walay chhoonay aur choomnay may ihtiyat farmaye)

Ab aap Ka'bah-e-Musharrafah kay 3 konon ka tawaf poora ker kay chothay konay Rukn-e-Aswad ki taraf barrh rahay hayn, Rukn-e-Yamaani aur Rukn-e-Aswad ki darmiyani deewar ko "Mustajab" kehtay hayn, yahan du'a per aameen kehnay kay liye 70,000 hazaar firishtay muqarrar hayn. Aap jo chahayn apni zaban may apnay liye aur tamam musalmanon kay liye du'a mangiye ya sab ki niyyat say aur mujh gunahgar Sag-e-Madina عُفِیَ عَنْہُ ki bhi niyyat shamil ker kay aik martabah Durood Shareef parh lijiye, neez Yeh Qurani Du'a bhi parrh lijiye:

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً

وَّ فِی الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

Tarjamah-e-Kanz-ul-Iman: Aye Rab Hamaray! hamayn dunya may bhalayi day aur hamayn aakhirat may bhalayi day aur hamayn 'azab-e-dozakh say bacha.

Aye lijiye! Aap Hajar-e-Aswad kay qareeb aa pohanchay, yahan aap ka aik chakkar pura huwa. Log yahan aik dusray ki daykha daykhi door hi door say hath lehratay huway guzar rahay hotay hayn aysa karna hergiz Sunnat nahin, aap hasb-e-sabiq ya'ni pehlay ki tarah ru ba qibla Hajar-e-Aswad ki taraf munh ker lijiye. Ab niyyat karnay ki zarurat nahin kay woh to ibtida ho chuki, ab dusra chakkar shuru' karnay kay liye pehlay hi ki tarah donon hath kanon tak utha ker Yeh du'a:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ

اَكْبَرُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ؕ

Parrh ker istilam kijiye. Ya'ni mauqa' ho to Hajar-e-Aswad ko bosah dijiye warnah usi tarah say isharah ker kay usay choom lijiye pehlay hi ki

tarah Ka'bah Shareef ki taraf munh ker kay thorra sa seedhay hath ki janib sarakiye. Jab Hajar-e-Aswad samnay na rahay to fauran usi tarah Ka'bah-e-Musharrafah ko baen (left) hath ki taraf liye tawaf may mashghool ho jaiye aur Durood Shareef parrh ker yeh du'a parrhiye:

Dusray chakker ki Du'a

اَللّٰهُمَّ اِنَّ هٰذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ وَالْاَمْنَ اَمْنُكَ وَالْعَبْدَ عَبْدُكَ وَاَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَهٰذَا مَقَامُ الْعَآئِذِ بِكَ مِنَ النَّارِ ط فَحَرِّمْ لُحُوْمَنَا وَبَشَرَتَنَا عَلَى النَّارِ ط اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِيْ قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ ط اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ط اَللّٰهُمَّ ارْزُقْنِي الْجَنَّةَ بِغَيْرِ حِسَابٍ ط (Durood Shareef Parrh Lijiye)

Ay Allah عَزَّوَجَلَّ! bayshak Yeh ghar tayra ghar hay aur Yeh Haram tayra Haram hay aur (yahan ka) amn-o-amaan tayra hi diya huwa hay aur har bandah tayra hi bandah hay aur Mayn bhi tayra hi bandah hoon aur tayray hi banday ka bayta hoon aur yeh maqam Jahannam say tayri panah mangnay walay ka hay, Tu hamaray gosht aur jism ko dozakh per Haraam farma day, Aye Allah عَزَّوَجَلَّ hamaray liye iman ko mahboob bana day aur hamaray dilon may is ki chah payda karday aur hamaray liye kufr aur badkari aur na-farmani ko na-pasand banaday aur hamayn hidayat panay walon may shamil ker lay, Aye Allah عَزَّوَجَلَّ! jis din Tu apnay bandon ko dubarah zindah ker kay uthaye mujhay apnay 'azab say bacha, Aye Allah عَزَّوَجَلَّ! mujhay bay hisaab jannat 'ata farma.

Rukn-e-Yamaani per pohanchnay say pehlay pehlay yeh du'a khatam ker dijiye. Ab mauqa' milay to pehlay ki tarah bosah lay ker ya phir usi

tarah chhu ker "Hajar-e-Aswad" ki taraf barrhiye, Durood Shareef parrh ker Yeh Du'a-e-Qurani parrhiye:

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً

وَّ فِی الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

Tarjamah-e-Kanz-ul-Iman: Aye Rab Hamaray! hamayn dunya may bhalayi day aur hamayn aakhirat may bhalayi day aur hamayn 'azab-e-dozakh say bacha.

Aye lijiye! Aap phir Hajar-e-Aswad kay qareeb aa pohanchay. Ab aap ka "dusra chakkar" bhi poora ho gaya, phir hasb-e-sabiq donon hath kanon tak utha ker yeh du'a:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ

اَكْبَرُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ؕ

Parrh ker Hajar-e-Aswad ka istilam kijiye aur pehlay hi ki tarah teesra chakkar shuru' kijiye aur Durood Shareef parrh ker yeh du'a parrhiye:

Teesray chakker ki du'a

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالنِّفَاقِ وَالشِّقَاقِ وَسُوْٓءِ الْاَخْلَاقِ وَسُوْٓءِ الْمَنْظَرِ وَالْمُنْقَلَبِ فِی الْمَالِ وَالْاَهْلِ وَالْوَلَدِ ؕ اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ وَ اَعُوْذُبِكَ مِنْ سَخَطِكَ وَ النَّارِ ؕ اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنْ فِتْنَةِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْیَا وَالْمَمَاتِ ؕ (Durood Shareef Parrh Lijiye)

Aye Allah عَزَّوَجَلَّ! Mayn shak aur shirk aur nifaq aur haq ki mukhalafat say aur buray akhlaq aur buray haal say aur ahl-o-'iyaal aur maal may buray

anjam say tayri panah chahta hoon. Aye Allah عَزَّوَجَلَّ! Mayn tujh say tayri riza aur jannat mangta hoon aur tayray gazab aur Jahannam say panah chahta hoon, Aye Allah عَزَّوَجَلَّ! Mayn qabr ki azmaaish aur zindagi aur maut kay fitnay say tayri panah mangta hoon.

Rukn-e-Yamaani par pohanchnay say pehlay Yeh du'a khatam ker dijiye aur pehlay ki tarah 'amal kartay huway Hajar-e-Aswad ki taraf barrhtay huway Durood Shareef parrh ker yeh Du'a-e-Qurani parrhiye:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً

وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

Tarjamah-e-Kanz-ul-Iman: Aye Rab Hamaray! hamayn dunya may bhalayi day aur hamayn aakhirat may bhalayi day aur hamayn 'azab-e-dozakh say bacha.

Aye lijiye! Aap phir Hajar-e-Aswad kay qareeb aa pohanchay, aap ka "teesra chakkar" bhi mukammal ho gaya, phir pehlay ki tarah donon hath kanon tak utha ker Yeh du'a:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ

اَكْبَرُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ؕ

Parrh ker Hajar-e-Aswad ka istilam kijiye aur pehlay hi ki tarah chotha chakker shuru' kijiye, ab Ramal na kijiye kay Ramal sirf 3 ibtidayi phayron may karna tha. Ab aap ko hasb-e-ma'mool darmiyanah chaal kay sath baqiyah phayray mukammal karnay hayn. Durood Shareef parrh ker Yeh du'a parrhiye:

Chothay Chakkar ki Du'a

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّ سَعْيًا مَّشْكُوْرًا وَّ ذَنْۢبًا مَّغْفُوْرًا وَّ عَمَلًا صَالِحًا مَّقْبُوْلًا وَّ تِجَارَةً لَّنْ تَبُوْرَ ؕ يَا عَالِمَ مَا فِي الصُّدُوْرِ اَخْرِجْنِيْ يَآ اَللّٰهُ مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ ؕ اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَآئِمَ مَغْفِرَتِكَ وَ السَّلَامَةَ مِنْ كُلِّ اِثْمٍ وَّ الْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالْفَوْزَ بِالْجَنَّةِ وَ النَّجَاةَ مِنَ النَّارِ ؕ اَللّٰهُمَّ قَنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَ بَارِكْ لِيْ فِيْهِ وَاخْلُفْ عَلٰى كُلِّ غَآئِبَةٍ لِّيْ بِخَيْرٍ ؕ (Durood Shareef parrh lijiye)

Aye Allah عَزَّوَجَلَّ! Mayray Is Hajj ko Hajj-e-Mabrur aur mayri koshish ko kamyab aur gunahon ki maghfirat ka zari'ah aur maqbool nayk 'amal aur bay nuqsan tijarat banaday. Aye seenon kay haal jannay walay! Aye Allah عَزَّوَجَلَّ! mujhay (gunah ki) tareekiyon say ('amal-e-salih ki) taraf nikal day. Aye Allah عَزَّوَجَلَّ! Mayn tujh say tayri rahmat (kay haasil honay) ka zaree'on aur tayri maghfirat kay asbaab ka aur tamam gunahon say bachtay rehnay aur har nayki ki taufeeq ka aur jannat may janay aur Jahannam say najaat paanay ka suwal karta hoon. Aur Aye Allah عَزَّوَجَلَّ! Mujhay apnay diye huway rizq may qana'at 'ata farma aur is may mayray liye barakat bhi day aur har nuqsan ka apnay karam say mujhay na'mul badal 'ata farma.

Rukn-e-Yamaani tak Yeh du'a khatm ker kay phir pehlay ki tarah 'amal kartay huway Hajar-e-Aswad ki taraf barrhiye aur Durood Shareef parrh ker yeh Qurani Du'a parrhiye:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً

وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

Tarjamah-e-Kanz-ul-Iman: Aye Rab Hamaray! hamayn dunya may bhalayi day aur hamayn aakhirat may bhalayi day aur hamayn 'azab-e-dozakh say bacha.

Aye lijiye! Aap phir Hajar-e-Aswad per aa pohanchay. Hasb-e-Sabiq donon hath kanon tak utha ker yeh du'a:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ
اَكْبَرُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ط

Parrh ker istilam kijiye aur paanchwan chakkar shuru' kijiye aur Durood Shareef parrh ker Yeh du'a parrhiye:

Panchway Chakkar ki Du'a

اَللّٰهُمَّ اَظِلَّنِیْ تَحْتَ ظِلِّ عَرْشِكَ یَوْمَ لَا ظِلَّ اِلَّا ظِلُّ عَرْشِكَ وَلَا بَا قِیَ اِلَّا وَجْهُكَ
وَاسْقِنِیْ مِنْ حَوْضِ نَبِیِّكَ سَیِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ شَرْبَةً
هَنِیْٓـئَةً مَّرِیْٓـئَةً لَّا نَظْمَأُ بَعْدَهَا اَبَدًا ط اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ مِنْ خَیْرِ مَا سَئَلَكَ مِنْهُ
نَبِیُّكَ سَیِّدُنَا مُحَمَّدٌ صَلَّى اللّٰهُ تَعَالٰى عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ
مِنْهُ نَبِیُّكَ سَیِّدُنَا مُحَمَّدٌ صَلَّى اللّٰهُ تَعَالٰى عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ ط اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ
الْجَنَّةَ وَ نَعِیْمَهَا وَ مَا یُقَرِّبُنِیْٓ اِلَیْهَا مِنْ قَوْلٍ اَوْ فِعْلٍ اَوْ عَمَلٍ ط وَاَعُوْذُبِكَ مِنَ
النَّارِ وَمَا یُقَرِّبُنِیْٓ اِلَیْهَا مِنْ قَوْلٍ اَوْ فِعْلٍ اَوْ عَمَلٍ ط (Durood Shareef parrh lijiye)

Aye Allah عَزَّوَجَلَّ! Mujhay Us din apnay 'arsh kay saaye may jagah day jis din tayray 'arsh kay saye kay siwa koi saya na hoga aur tayri zaat-e-pak kay siwa koi baqi na rahay ga aur mujhay apnay Nabi Muhammad Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَیْهِ وَاٰلِهٖ وَسَلَّم kay Hawz (kausar) say aysa khush gawaar aur khush zaiqah ghont pila kay is kay ba'd kabhi mujhay piyas na lagay, Aye Allah عَزَّوَجَلَّ! Mayn tujh say un cheezon ki bhalaye mangta hoon jinhayn tayray Nabi Sayyiduna Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَیْهِ وَاٰلِهٖ وَسَلَّم nay tujh say talab kiya aur un cheezon ki burayi say tayri panah chahta hoon jin say tayray Nabi Sayyiduna Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَیْهِ وَاٰلِهٖ وَسَلَّم nay panah maangi. Aye Allah عَزَّوَجَلَّ! Mayn tujh say jannat aur iski na'maton ka aur har us qawl ya fa'l ya 'amal (ki tawfeeq) ka suwal

karta hoon jo mujhay jannat say qareeb ker day aur Mayn dozakh aur har us qawl ya fa'l ya 'amal say tayri panah chahta hoon jo mujhay Jahannam say qareeb ker day.

Rukn-e-Yamaani tak yeh du'a khatm ker kay pehlay ki tarah Hajar-e-Aswad ki taraf barrhiye aur Durood Shareef parrh ker yeh Qurani du'a parrhiye:

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً

وَّ فِی الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

Tarjamah-e-Kanz-ul-Iman: Aye Rab Hamaray! hamayn dunya may bhalayi day aur hamayn aakhirat may bhalayi day aur hamayn 'azab-e-dozakh say bacha.

Phir Hajar-e-Aswad per aa ker donon hath kanon tak utha ker yeh du'a:

بِسْمِ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَ اللّٰهُ

اَكْبَرُ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ؕ

Parrh ker istilam kijiye aur ab chhata chakkar shuru' kijiye aur Durood Shareef parrh ker yeh du'a parrhiye:

Chhatay Chakkar ki Du'a

اَللّٰهُمَّ اِنَّ لَكَ عَلَیَّ حُقُوْقًا كَثِیْرَةً فِیْمَا بَیْنِیْ وَ بَیْنَكَ وَ حُقُوْقًا كَثِیْرَةً فِیْمَا بَیْنِیْ وَ بَیْنَ خَلْقِكَ اَللّٰهُمَّ مَا كَانَ لَكَ مِنْهَا فَاغْفِرْهُ لِیْ وَ مَا كَانَ لِخَلْقِكَ فَتَحَمَّلْهُ عَنِّیْ وَ اَغْنِنِیْ بِحَلَالِكَ عَنْ حَرَامِكَ وَ بِطَاعَتِكَ عَنْ مَّعْصِیَتِكَ وَ بِفَضْلِكَ عَمَّنْ سِوَاكَ یَا وَاسِعَ الْمَغْفِرَةِ ؕ اَللّٰهُمَّ اِنَّ بَیْتَكَ عَظِیْمٌ وَّ وَجْهَكَ كَرِیْمٌ وَّاَنْتَ یَآ اَللّٰهُ حَلِیْمٌ كَرِیْمٌ عَظِیْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّیْ ؕ (Durood Shareef parrh lijiye)

Aye Allah عَزَّوَجَلَّ! bayshak mujh per tayray bahut say huqooq hayn un mu'amalaat may jo mayray aur tayray darmiyan hayn aur bahut say huqooq hayn un mu'amalat may jo mayray aur tayri makhlooq kay darmiyan hayn. Aye Allah عَزَّوَجَلَّ! Un may say jin ka ta'alluq tujh say ho unki (kotahi ki) mujhay mu'afi day aur jin ka ta'alluq tayri makhlooq say (bhi) ho un ki mua'afi apnay zimma-e-karam per lay lay. Aye Allah عَزَّوَجَلَّ! mujhay (rizq) halal 'ata farma ker Haraam say bay parwah ker day aur apni ita'at ki tawfeeq 'ata farma ker na farmani say aur apnay fazl say nawaz ker apnay 'ilawah dusron say mustaghni (ya'ni bay parwa) ker day, aye wasee' maghfirat walay! Aye Allah عَزَّوَجَلَّ! Bayshak tayra ghar barri 'azamat wala hay aur tayri Zaat Kareem hay aur Aye Allah عَزَّوَجَلَّ! Tu hilm wala, karam wala 'azamat wala hay aur Tu mua'afi ko pasand karta hay so mayri khattaon ko bakhsh day.

Rukn-e-Yamaani tak yeh du'a khatm ker kay phir pehlay ki tarah 'amal kartay huway Hajar-e-Aswad ki taraf barrhiye aur Durood Shareef parrh ker yeh Quarani Du'a parrhiye:

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً

وَّ فِی الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

Tarjamah-e-Kanz-ul-Iman: Aye Rab Hamaray! hamayn dunya may bhalayi day aur hamayn aakhirat may bhalayi day aur hamayn 'azab-e-dozakh say bacha.

Phir pehlay ki tarah donon hath kanon ki taraf utha ker yeh du'a:

بِسْمِ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَ اللّٰهُ

اَكْبَرُ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ؕ

Parrh ker Hajar-e-Aswad ka istilam kijiye aur saatwan aur akhiri chakkar shuru' kijiye aur Durood Shareef parrh ker yeh du'a parrhiye:

Saatwayn Chakkar ki du'a

اَللّٰھُمَّ اِنِّیۡۤ اَسۡـَٔلُكَ اِیۡمَانًا كَامِلًا وَّیَقِیۡنًا صَادِقًا وَّرِزۡقًا وَّاسِعًا وَّقَلۡبًا خَاشِعًا وَّلِسَانًا ذَاكِرًا

وَّرِزۡقًا حَلَالًا طَیِّبًا وَّتَوۡبَةً نَّصُوۡحًا وَّتَوۡبَةً قَبۡلَ الۡمَوۡتِ وَرَاحَةً عِنۡدَ الۡمَوۡتِ وَمَغۡفِرَةً وَّرَحۡمَةً

بَعۡدَ الۡمَوۡتِ وَالۡعَفۡوَ عِنۡدَ الۡحِسَابِ وَالۡفَوۡزَ بِالۡجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ بِرَحۡمَتِكَ یَا عَزِیۡزُ یَا

غَفَّارُ ؕ رَبِّ زِدۡنِیۡ عِلۡمًا وَّاَلۡحِقۡنِیۡ بِالصّٰلِحِیۡنَ ؕ (Durood Shareef parrh lijiye)

Aye Allah عَزَّوَجَلَّ! Mayn tujh say tayri rahmat kay waseelay say kaamil iman aur sacha yaqeen aur kushadah rizq aur 'aajizi karnay wala dil aur zikr karnay wali zaban aur halal aur pak rozi aur sachi taubah aur maut say pehlay ki taubah aur maut kay waqt rahat aur marnay kay ba'd maghfirat aur rahmat aur hisab kay waqt mu'afi aur jannat ka husool aur Jahannam say najaat mangta hoon, Aye 'izzat walay! Aye bahut bakhshnay walay! Aye mayray Rab عَزَّوَجَلَّ! mayray 'ilm may izafa farma aur mujhay naykon may shamil farma.

Rukn-e-Yamaani per aa ker yeh du'a khatm ker kay pehlay ki tarah 'amal kartay huway Durood Shareef parrh ker parrhiye:

رَبَّنَاۤ اٰتِنَا فِی الدُّنۡیَا حَسَنَةً

وَّ فِی الۡاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

Tarjamah-e-Kanz-ul-Iman: Aye Rab Hamaray! hamayn dunya may bhalayi day aur hamayn aakhirat may bhalayi day aur hamayn 'azab-e-dozakh say bacha.

Hajar-e-Aswad per pohanch ker aap kay saat phayray mukammal ho gaye magar aathwayn bar pehlay ki tarah donon hath kanon tak utha ker Yeh du'a:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ
اَكْبَرُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ط

Parrh ker istilam kijiye aur yeh hamayshah yaad rakhiye kay jab bhi tawaf karayn us may phayray saat hotay hayn aur istilam aath.

Maqam-e-Ibraheem

Ab seedha kandha dhaanp lijiye aur "Maqaam-e-Ibraheem" per aa ker Parah 1, Surah-tul-Baqarah ki yeh aayat-e-muqaddasah parrhiye:

وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ط

Tarjama-e-Kanz-ul-Imaan: Aur Ibraheem kay kharray honay ki jagah ko Namaz ka maqaam banao.

Namaz-e-Tawaf

Ab Maqaam-e-Ibraheem kay qareeb jagah milay to behtar warnah Masjid-e-Haraam may jahan bhi jagah milay agar waqt-e-makruh na ho to 2 rak'at Namaz-e-Tawaf ada kijiye, pahli rak'at may Surah-e-Fatihah kay ba'd قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ aur dusri may قُلْ هُوَ اللّٰهُ shareef parrhiye, yeh Namaz wajib hay aur koi majburi na ho to tawaf kay ba'd foran parrhna Sunnat hay. Aksar log kandha khula rakh ker Namaz parrhtay hayn yeh Makrooh hay. **Iztiba'** ya'ni kandha khula rakhna sirf us tawaf kay saaton phayron may hay jis kay ba'd Sa'i hoti hay. Agar waqt-e-Makruh dakhil ho gaya ho to ba'd may parrh lijiye aur yaad rakhiye is Namaz ka parrhna lazmi hay.

Maqaam-e-Ibraheem per 2 Rak'at ada ker kay du'a mangiye, Hadees-e-Pak may hay: Allah عَزَّوَجَلَّ farmata hay: "Jo yeh du'a karay ga Mayn us ki khata

bakhsh doon ga, gham door ker doon ga, mohtaji us say nikaal loon ga, har tajir say barrh ker is ki tijarat rakhoon ga, dunya na chaar-o-majboor us kay paas aaey gi agar chay woh usay na chahay." *(Ibn-e-'Asakir vol. 7, pp. 431)* woh du'a yeh hay:

Maqaam-e-Ibraheem ki Du'a

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّیْ وَ عَلَانِیَتِیْ فَاقْبَلْ مَعْذِرَتِیْ وَ تَعْلَمُ حَاجَتِیْ فَاَعْطِنِیْ سُؤْلِیْ وَ تَعْلَمُ مَا فِیْ نَفْسِیْ فَاغْفِرْلِیْ ذُنُوْبِیْ ط اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ اِیْمَانًا یُّبَاشِرُ قَلْبِیْ وَ یَقِیْنًا صَادِقًا حَتّٰی اَعْلَمَ اَنَّهٗ لَا یُصِیْبُنِیْٓ اِلَّا مَا كَتَبْتَ لِیْ وَ رِضًا بِمَا قَسَمْتَ لِیْ یَآ اَرْحَمَ الرّٰحِمِیْنَ ط

Aye Allah عَزَّوَجَلَّ! Tu mayri sab chhupi aur khuli baatayn janta hay lihaza mayri ma'zirat qabool farma aur Tu mayri hajat ko janta hay lihaza mayri khuwahish ko pura ker aur Tu mayray dil ka haal janta hay lihaza mayray gunahon ko mu'af farma. Aye Allah عَزَّوَجَلَّ! Mayn tujh say mangta hoon aysa iman jo mayray dil may sama jaye aur aysa sacha yaqeen kay Mayn jaan loon kay jo kuch Tu nay mayri taqdeer may likh diya hay wohi mujhay pohanchay ga aur tayri taraf say apni qismat per riza mandi, aye sab say barrh ker raham farmanay walay.

Maqaam-e-Ibraheem par Namaz kay 4 Madani Phool

4 Madani Phool

1. Farman-e-Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم "Jo Maqaam-e-Ibraheem kay peechay 2 rak'atayn parrhay, us kay aglay pichlay gunah bakhsh diye jayen gay aur qiyamat kay din amn walon may mahshoor hoga." (Ya'ni uthaya jaye ga) *(Al-Shifa, Al Juz-us-Sani pp. 93)*

2. Akser log bheerr bhaarr may girtay parrtay bhi zabardasti "Maqaam-e-Ibraheem" kay peechay hi Namaz parrhtay hayn, ba'z hazraat masturaat ko Namaz parrhanay kay liye hathon kay halqah

bana ker rastah ghayr laytay hayn inhayn is tarah karnay kay bajaye bheerr kay mauqa' per "Namaz-e-Tawaf" Maqaam-e-Ibraheem say door parrhni chahiye kay tawaf karnay walon ko bhi takleef na ho aur khud ko bhi dhakkay na lagayn.

3. Maqaam-e-Ibraheem kay ba'd is Namaz kay liye sab say afzal Ka'bah-e-Mu'azzama kay andar parrhna hay phir Hateem may Meezab-e-Rahmat kay neechay is kay ba'd Hateem may kisi aur jagah phir Ka'bah-e-Mu'azzmah say qareeb tar jagah may phir Masjid-ul-Haraam may kisi jagah phir Haram-e-Makkah kay andar jahan bhi ho. *(Lubab-ul-Manasik, pp. 156)*

4. Sunnat Yeh hay kay waqt-e-karahat na ho to tawaf kay ba'd fauran Namaz parrhay, beech may faaslah na ho aur agar na parrhi to 'Umar bhar may jab parrhay ga, ada hi hay Qaza nahin magar bura kiya kay Sunnat faut huyi. *(Al Maslak-ul-Mutaqassit, pp. 155)*

Ab Multazam per aaiye....!

Namaz-e-Tawaf-o-Du'a say farigh ho ker (multazam ki haziri mustahab hay) Multazam say lipat jaiye. Darwazah-e-Ka'bah aur Hajar-e-Aswad kay darmiyani hissay ko Multazam kehtay hayn, is may Darwazah-e-Ka'bah shamil nahin. Multazam say kabhi seenah lagaiye to kabhi payt, is per kabhi daayan rukhsar to kabhi baayan rukhsar aur dono hath sar say unchay ker kay deewar-e-muqaddas per phaylaiye ya seedha hath Darwazah-e-Ka'bah ki taraf aur ulta hath Hajar-e-Aswad ki taraf phaylaiye. Khoob ansu bahaiye aur nihayat hi 'aajzi kay sath girr girra ker apnay pak Parwardigaar عَزَّوَجَلَّ say apnay liye aur tamam Ummat kay liye apni zaban may du'a mangiye kay Maqaam-e-Qabool hay. Yahan ki aik du'a yeh hay:

يَا وَاجِدُ يَا مَاجِدُ لَا تُزِلْ عَنِّيْ نِعْمَةً اَنْعَمْتَهَا عَلَيَّ ط

Aye qudrat walay! Aye buzurg! Tu nay mujhay jo na'mat di, us ko mujh say zaa`il na ker.

Hadees may farmaya: "Jab Mayn chahta hoon Jibraeel ko daykhta hoon kay Multazam say liptay huway yeh du'a ker rahay hayn."

(Bahar-e-Shari'at, vol. 1, pp. 1104)

Aur ho sakay to Durood Shareef parrh ker yeh du'a bhi parrhiye:

Maqam-e-Multazam per parhnay ki du'a

اَللّٰهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيْقِ اَعْتِقْ رِقَابَنَا وَ رِقَابَ اٰبَآئِنَا وَ اُمَّهَاتِنَا وَ اِخْوَانِنَا وَ اَوْلَادِنَا مِنَ النَّارِ يَا ذَا الْجُوْدِ وَالْكَرَمِ وَ الْفَضْلِ وَ الْمَنِّ وَ الْعَطَآءِ وَ الْاِحْسَانِ ط اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِي الْاُمُوْرِ كُلِّهَا وَاَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ ط اَللّٰهُمَّ اِنِّيْ عَبْدُكَ وَابْنُ عَبْدِكَ وَ اَقِفٌ تَحْتَ بَابِكَ مُلْتَزِمٌ بِاَعْتَابِكَ مُتَذَلِّلٌ بَيْنَ يَدَيْكَ اَرْجُوْ رَحْمَتَكَ وَ اَخْشٰى عَذَابَكَ مِنَ النَّارِ يَا قَدِيْمَ الْاِحْسَانِ ط اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ اَنْ تَرْفَعَ ذِكْرِيْ وَ تَضَعَ وِزْرِيْ وَتُصْلِحَ اَمْرِيْ وَ تُطَهِّرَ قَلْبِيْ وَ تُنَوِّرَ لِيْ فِيْ قَبْرِيْ وَ تَغْفِرَ لِيْ ذَنْبِيْ وَاَسْئَلُكَ الدَّرَجَاتِ الْعُلٰى مِنَ الْجَنَّةِ ط اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم

Aye Allah عَزَّوَجَلَّ! Aye is qadeem ghar kay malik! Hamari gardanon ko aur hamaray (Musalman) Baap Daadaon aur Ma'aon (behnon) aur Bhaiyon aur Awlad ki gardanon ko dozakh say aazad ker day, Aye bakhshish aur karam aur fazal aur ihsan aur 'ata walay! Aye Allah عَزَّوَجَلَّ! Tamam mu'amalat may hamara anjaam bakhayr farma aur hamayn dunya ki ruswayi aur aakhirat kay 'azaab say mahfooz rakh. Aye Allah عَزَّوَجَلَّ! Mayn tayra bandah hoon aur bandah zadah hoon, tayray (muqaddas ghar kay) darwazay kay neechay kharra hoon, tayray darwazay ki chokhaton say lipta hoon, tayray samnay

'aajizi ka izhar ker raha hoon aur tayri rahmat ka talabgaar hoon aur tayray dozakh kay 'azab say dar raha hoon Aye hamayshah kay Mohsin! (Ab bhi ihsan farma) Aye Allah عَزَّوَجَلَّ! Mayn tujh say suwal karta hoon kay mayray zikr ko bulandi 'ata farma aur mayray gunahon ka bojh halka ker aur mayray kaamon ko durust farma aur mayray dil ko pak ker aur mayray liye qabr may roshni farma aur mayray gunah mu'af farma aur Mayn tujh say jannat kay ounchay darajon ki bheek mangta hoon.

اٰمِـیْن بِجَاہِ النَّبِیِّ الْاَمِـیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Aik Aham Mas`alah

Multazam kay paas Namaz-e-Tawaf kay ba'd aana us tawaf may hay jis kay ba'd Sa'i hay aur jis kay ba'd Sa'i na ho masalan Tawaf-e-Nafl ya Tawaf-uz-Ziyarah (jab kay Hajj ki Sa'i say pehlay farigh ho chukay hon) Us may Namaz say pehlay Multazam say lipatiye, phir Maqaam-e-Ibraheem kay paas ja ker 2 rak'at Namaz ada kijiye. *(Al Maslak-ul-Mutaqassit pp. 138)*

Ab Zamzam per aaiye!

Ab Bab-ul-Ka'bah kay samnay waali seedh may door rakhay huway Aab-e-Zamzam shareef kay coolers per tashreef laiye aur (yaad rahay! Masjid may Aab-e-Zamzam peetay waqt i'tikaf ki niyyat hona zarori hay) Qibla ru kharray kharray 3 saans may khoob payt bhar ker piyen, Farman-e-Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم hay: Hamaray aur munafiqeen kay darmiyan farq yeh hay kay woh Zamzam payt bhar ker nahin peetay.

(Ibn-e-Majah vol. 3, pp. 489, Hadees 3061)

Har baar Bismillah say shuru' kijiye aur peenay kay ba'd اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ kahiye har baar Ka'bah-e-Musharrafah ki taraf nigah utha ker daykh lijiye, baqi pani jism per daliye ya munh sar aur badan per us say masah ker lijiye magar Yeh ihtiyat rakhiye kay koi qatrah zameen per na giray. Peetay waqt du'a kijiye kay qabool hay.

2 Farameen-e-Mustafa:

1. Yeh (Aab-e-Zamzam) ba barakat hay aur bhookay kay liye khana hay aur mareez kay liye shifa hay. *(Abu Dawood Tiyalsi, pp. 61, Hadees. 457)*
2. Zamzam jis murad say piya jaye usi kay liye hay.

(Ibn-e-Majah vol. 3, pp. 490, Hadees. 3062)

Yeh Zamzam us liye hay jis liye is ko piye koi
Isi Zamzam may jannat hay, isi Zamzam may kauser hay
(Zauq-e-Naat)

Aab-e-Zamzam pee ker Yeh du'a parrhiye

اَللّٰهُمَّ اِنِّیْۤ اَسْـَٔلُكَ عِلْمًا نَّافِعًا وَّ رِزْقًا وَّاسِعًا وَّشِفَآءً مِّنْ كُلِّ دَآءٍ ؕ

Tarjamah: Aye Allah عَزَّوَجَلَّ! Mayn tujh say 'ilm-e-nafe' aur kushadah rizq aur har beemari say sehat yabi ka suwal kerta hoon.

Aab-e-Zamzam peetay waqt du'a mangnay ka tareeqah

Sharih-e-Muslim Shareef Hazrat-e-Sayyiduna Imaam Nawavi Shafi'e عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی farmatay hayn: pas us shakhs kay liye mustahab hay jo maghfirat ya maraz waghayrah say shifa kay liye Aab-e-Zamzam peena chahta hay kay qibla ru ho ker phir بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْم parrhay phir kahay: Aye Allah mujhay Yeh Hadees pohanchi kay tayray Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay farmaya: "Aab-e-Zamzam us maqsad kay liye hay kay jis kay liye usay piya jaye." *(Musnad Imam Ahmad vol. 5, pp. 136, Hadees 1855)*

(Phir yun du'aen mangay masalan) Aye Allah! Mayn isay peeta hoon ta kay Tu mujhay bakhsh day ya Aye Allah! Mayn isay peeta hoon is kay zaree'ay apnay maraz say shifa chahtay huway, Aye Allah pas Tu mujhay shifa 'ata farma day" aur misl is kay (ya'ni hasb-e-zarurat isi tarah mukhtalif du'aen karay) *(Al Eizah fi Manasik-al-Hajj lil-nawavi pp. 401)*

Ziyadah thanda na piyayn

Bahut thanda Pani Isti'maal na farmayen kahin aap ki 'ibadat may rukawat kay asbaab na payda ho jayen! Nafs ki khuwahish ko dabatay huway aysay cooler say Aab-e-Zamzam nosh farmayen jis per likha ho: زَمْ زَمْ غَيْرُ مُبَرَّد (ya'ni ghayr thanda Zamzam).

Nazar tayz hoti hay

Aab-e-Zamzam daykhnay say nazar tayz hoti aur gunah door hotay hayn, 3 chullu sar per dalnay say zillat-o-ruswayi say hifazat hoti hay.

(Al-Bahr-ul-'Ameeq, fil-Manasik, vol. 5, pp. 2569, 2573)

Tu har saal Hajj per bula ya Ilahi
Wahan Aab-e-Zamzam pila ya Ilaahi

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Safa-o-Marwah ki Sa'i[1]

Agar koi majboori ya thakan waghayrah na ho to abhi warnah araam ker kay Safa-o-marwah ki Sa'i kay liye tayar ho jaiye, yaad rahay kay Sa'i may iztiba' ya'ni kandha khula rakhna nahin hay. Ab Sa'i kay liye Hajar-e-Aswad ka pehlay hi ki tarah donon hath kanon tak utha ker Yeh du'a:

بِسْمِ اللهِ وَالْحَمْدُ لِلّٰهِ وَاللهُ
اَكْبَرُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ ط

parrh ker istilam kijiye. Aur na ho sakay to us ki taraf munh ker kay اَللهُ اَكْبَرُ وَلَآ اِلٰهَ اِلَّا اللهُ وَالْحَمْدُ لِلّٰهِ aur Durood parrhtay huway foran "Bab-us-Safa" per aaiye! "Koh-e-Safa" chunkay "Masjid-e-Haraam" say Baahar waqi'

[1] Tah khanay (Basement) may sa'ee kijiye.

hay aur hamayshah Masjid say Baahar nikaltay waqt ulta paoon nikaalna Sunnat hay, lihaza yahan bhi pehlay ulta paoon nikaaliye aur Hasb-e-Ma'mool Durood Shareef parrh ker Masjid say Baahar aanay ki Yeh du'a parrhiye:

اَللّٰهُمَّ اِنِّیۡۤ اَسۡـَٔلُكَ مِنۡ فَضۡلِكَ وَ رَحۡمَتِكَ

Aye Allah عَزَّوَجَلَّ! Mayn tujh say tayray fazl aur tayri rahmat ka suwal kerta hoon.

Ab Durood-o-Salam parrhtay huway Safa per itna charrhiye kay Ka'abah-e-Mu'azzamah nazar aa jaye aur Yeh baat yahan ma'mooli sa charrhnay per haasil ho jati hay, 'awam-un-naas ki tarah ziyadah upar tak na charrhiye ab Yeh du'a parrhiye:

اَبۡدَءُ بِمَا بَدَاَ اللّٰهُ تَعَالٰی بِهٖ ﴿ اِنَّ الصَّفَا وَالۡمَرۡوَةَ مِنۡ شَعَآىِٕرِ اللّٰهِ ۚ فَمَنۡ حَجَّ الۡبَیۡتَ اَوِ اعۡتَمَرَ فَلَا جُنَاحَ عَلَیۡهِ اَنۡ یَّطَّوَّفَ بِهِمَا ؕ وَمَنۡ تَطَوَّعَ خَیۡرًا ۙ فَاِنَّ اللّٰهَ شَاكِرٌ عَلِیۡمٌ ۝ ﴾

Mayn us say shuru' kerta hoon jis ko Allah عَزَّوَجَلَّ nay pehlay zikr kiya. (Tarjamah Kanz-ul-Iman: Bayshak Safa aur marwah Allah kay nishanon say hayn to jo is ghar ka Hajj ya Umrah karay, us per kuch gunah nahin kay in donon kay phayray karay aur jo koi bhali baat apni taraf say karay to Allah عَزَّوَجَلَّ nayki ka silah daynay wala khabar daar hay). *(Parah 2, Al Baqarah. Aayat 158)*

Safa per 'awam kay mukhtalif andaz

Kafi log Ka'bah Shareef ki taraf hatheliyan kartay hayn, ba'z hath lehra rahay hotay hayn to ba'z teen (3) baar kanon tak hath utha ker chhor daytay hayn, aap aysa na karayn balkay hasb-e-ma'mool du'a ki tarah hath kandhon tak utha ker Ka'bah-e-Mu'azzamah ki taraf munh kiye utni dayr tak du'a mangiye jitni dayr may Surah-tul-Baqarah ki 25

aayaton ki tilawat ki jaye, khoob girr girra ker aur ho sakay to ro ro ker du'a mangiye kay Yeh qabuliyat ka maqaam hay. Apnay liye aur tamam jin-o-ins Muslimeen ki khayr-o-bhalayi kay liye aur ihsaan-e-'azeem hoga kay mujh gunahgaaron kay sardar Sag-e-Madina عُفِیَ عَنْہُ ki bay hisaab maghfirat honay kay liye bhi du'a mangiye. Neez Durood Shareef parrh ker Yeh du'a parrhiye[1]:

Koh-e-Safa ki Du'a

اَللّٰہُ اَکْبَرُ ط اَللّٰہُ اَکْبَرُ ط اَللّٰہُ اَکْبَرُ ط لَآ اِلٰہَ اِلَّا اللّٰہُ وَاللّٰہُ اَکْبَرُ ط اَللّٰہُ اَکْبَرُ ط
وَ لِلّٰہِ الْحَمْدُ ط اَلْحَمْدُ لِلّٰہِ عَلٰی مَا ھَدٰنَا اَلْحَمْدُ لِلّٰہِ عَلٰی مَآ اَوْلَانَا اَلْحَمْدُ لِلّٰہِ عَلٰی مَآ اَ
لْھَمَنَا ط اَلْحَمْدُ لِلّٰہِ الَّذِیْ ھَدٰنَا لِھٰذَا وَمَا کُنَّا لِنَھْتَدِیَ لَوْلَآ اَنْ ھَدٰنَا اللّٰہُ ط لَآ اِلٰہَ
اِلَّا اللّٰہُ وَحْدَہٗ لَاشَرِیْکَ لَہٗ ط لَہُ الْمُلْکُ وَلَہُ الْحَمْدُ یُحْیِیْ وَ یُمِیْتُ وَھُوَ حَیٌّ لَّا یَمُوْتُ بِیَدِہِ
الْخَیْرُ وَ ھُوَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ ط لَآ اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ صَدَقَ وَعْدَہٗ وَنَصَرَ عَبْدَہٗ وَاَعَزَّ
جُنْدَہٗ وَھَزَمَ الْاَحْزَابَ وَحْدَہٗ ط لَآ اِلٰہَ اِلَّا اللّٰہُ وَلَا نَعْبُدُ اِلَّا اِیَّاہُ مُخْلِصِیْنَ لَہُ الدِّیْنَ
وَلَوْ کَرِہَ الْکَافِرُوْنَ ط ﴿ فَسُبْحٰنَ اللّٰہِ حِیْنَ تُمْسُوْنَ وَحِیْنَ تُصْبِحُوْنَ ﴿۱۷﴾ وَ لَہُ
الْحَمْدُ فِی السَّمٰوٰتِ وَ الْاَرْضِ وَ عَشِیًّا وَّحِیْنَ تُظْھِرُوْنَ ﴿۱۸﴾ یُخْرِجُ الْحَیَّ مِنَ
الْمَیِّتِ وَ یُخْرِجُ الْمَیِّتَ مِنَ الْحَیِّ وَ یُحْیِ الْاَرْضَ بَعْدَ مَوْتِھَا ط وَ کَذٰلِکَ
تُخْرَجُوْنَ ﴿۱۹﴾ ﴾ اَللّٰھُمَّ کَمَا ھَدَیْتَنِیْ لِلْاِسْلَامِ اَسْئَلُکَ اَنْ لَّا تَنْزِعَہٗ مِنِّیْ حَتّٰی
تَوَفَّانِیْ وَاَنَا مُسْلِمٌ ط سُبْحٰنَ اللّٰہِ وَ الْحَمْدُ لِلّٰہِ وَلَآ اِلٰہَ اِلَّا اللّٰہُ وَاللّٰہُ اَکْبَرُ وَلَاحَوْلَ وَلَا
قُوَّۃَ اِلَّا بِاللّٰہِ الْعَلِیِّ الْعَظِیْمِ ط اَللّٰھُمَّ اَحْیِنِیْ عَلٰی سُنَّۃِ نَبِیِّکَ مُحَمَّدٍ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ

[1] Rami jamraat, wuqoof-e-'Arafaat waghayrah kay liye jis tarah niyyat shart nahin isi tarah sa'ee may bhi shart nahin baghayr niyyat kay bhi kisi nay sa'ee ki to ho jayegi mager sa'ee may niyyat ker layna mustahab hay. Niyyat nahin hogi to sawab nahin milay ga.

وَاٰلِہٖ ﷺ وَسَلَّمَ وَتَوَفَّنِیْ عَلٰی مِلَّتِہٖ وَاَعِذْنِیْ مِنْ مُّضِلَّاتِ الْفِتَنِ ط اَللّٰھُمَّ اجْعَلْنَا مِمَّنْ یُّحِبُّکَ وَیُحِبُّ رَسُوْلَکَ وَاَنْبِیَآئَکَ وَمَلٰٓئِکَتَکَ وَعِبَادَکَ الصّٰلِحِیْنَ ط اَللّٰھُمَّ یَسِّرْلِیَ الْیُسْرٰی وَجَنِّبْنِیَ الْعُسْرٰی اَللّٰھُمَّ اَحْیِنِیْ عَلٰی سُنَّۃِ رَسُوْلِکَ مُحَمَّدٍ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ ﷺ وَسَلَّمَ وَتَوَفَّنِیْ مُسْلِمًا وَّاَلْحِقْنِیْ بِالصّٰلِحِیْنَ وَاجْعَلْنِیْ مِنْ وَّرَثَۃِ جَنَّۃِ النَّعِیْمِ وَاغْفِرْلِیْ خَطِیْٓئَتِیْ یَوْمَ الدِّیْنِ ط اَللّٰھُمَّ اِنَّا نَسْئَلُکَ اِیْمَانًا کَامِلًا وَّ قَلْبًا خَاشِعًا وَّ نَسْئَلُکَ عِلْمًا نَّافِعًا وَّ یَقِیْنًا صَادِقًا وَّدِیْنًا قَیِّمًا وَّنَسْئَلُکَ الْعَفْوَ وَالْعَافِیَۃَ مِنْ کُلِّ بَلِیَّۃٍ وَّنَسْئَلُکَ تَمَامَ الْعَافِیَۃِ وَنَسْئَلُکَ دَوَامَ الْعَافِیَۃِ وَنَسْئَلُکَ الشُّکْرَ عَلَی الْعَافِیَۃِ وَنَسْئَلُکَ الْغِنٰی عَنِ النَّاسِ ط اَللّٰھُمَّ صَلِّ وَسَلِّمْ وَ بَارِکْ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّعَلٰی اٰلِہٖ وَ صَحْبِہٖ عَدَدَ خَلْقِکَ وَرِضَا نَفْسِکَ وَزِنَۃَ عَرْشِکَ وَمِدَادَ کَلِمَاتِکَ کُلَّمَا ذَکَرَکَ الذَّاکِرُوْنَ وَغَفَلَ عَنْ ذِکْرِکَ الْغَافِلُوْنَ ط اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم

Allah عَزَّوَجَلَّ sab say barra hay Allah عَزَّوَجَلَّ sab say barra hay Allah عَزَّوَجَلَّ sab say barra hay Allah عَزَّوَجَلَّ kay siwa koi 'ibadat kay laaiq nahin aur Allah عَزَّوَجَلَّ sab say barra hay. Aur Allah عَزَّوَجَلَّ sab say barra hay. Aur Hamd hay Allah (عَزَّوَجَلَّ) kay liye kay us nay hum ko hidayat ki, hamd hay Allah (عَزَّوَجَلَّ) kay liye kay us nay hum ko diya, Hamd hay Allah (عَزَّوَجَلَّ) kay liye kay us nay hum ko ilham kiya. Hamd hay Allah (عَزَّوَجَلَّ) kay liye jis nay hum ko is ki hidayat ki aur agar Allah (عَزَّوَجَلَّ) hidayat na kerta to hum hidayat na paatay. Allah (عَزَّوَجَلَّ) kay siwa koi ma'bood nahin, jo akayla hay us ka koi shareek nahin, usi kay liye mulk hay aur usi kay liye Hamd hay, wohi zindah karta aur maarta hay aur woh khud zindah hay marta nahin, usi kay hath may khayr hay aur woh her shay per Qadir hay. Allah (عَزَّوَجَلَّ) kay siwa koi ma'bood nahin jo akayla hay, us nay apna wa'dah sacha kiya aur apnay banday ki madad ki aur apnay lashkar ko ghalib kiya aur kaafiron ki jama'aton ko tanha us nay shikast di.

Allah (عَزَّوَجَلَّ) kay siwa koi ma'bood nahin hum usi ki 'ibadat kartay hayn, usi kay liye deen ko khalis kartay huway ager chay kafir bura maanayn.

Allah (عَزَّوَجَلَّ) ki paki hay sham-o-subh aur usi kay liye hamd hay aasmanon aur zameen may aur teesray pehar ko aur zuhr kay waqt, woh zindah ko murdah say nikaalta hay aur murdah ko zindah say nikaalta hay aur zameen ko us kay marnay kay ba'd zindah kerta hay aur isi tarah tum nikaalay jao gay. Ilaahi! Tu nay jis tarah mujhay Islam ki taraf hidayat ki, tujh say suwal kerta hoon kay isay mujh say juda na karna yahan tak kay mujhay Islam per maut day, Allah (عَزَّوَجَلَّ) kay liye paki hay aur Allah (عَزَّوَجَلَّ) kay liye Hamd hay aur Allah (عَزَّوَجَلَّ) kay siwa koi ma'bood nahin aur Allah (عَزَّوَجَلَّ) sab say barra hay, aur gunah say phirna aur nayki ki taqat nahin magar Allah (عَزَّوَجَلَّ) ki madad say jo bartar-o-buzurg hay. Ilaahi! Tu mujh ko apnay Nabi Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki Sunnat per zindah rakh aur un ki millat per wafat day aur fitnon ki gumrahiyon say bacha, Ilahi! Tu mujh ko un logon may kar jo tujh say mahabbat rakhtay hayn aur tayray Rasool-o-Ambiya-o-Malaaikah aur nayk bandon say mahabbat rakhtay hayn. Ilaahi! Mayray liye aasani muyassar ker aur mujhay sakhti say bacha, Ilaahi! Apnay Rasool Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki Sunnat per mujh ko zindah rakh aur Musalman maar aur naikon kay sath mila aur Jannat-un-Na'eem ka waris ker aur qiyamat kay din mayri khata bakhsh day. Ilaahi! Tujh say iman-e-kaamil aur qalb-e-khashay' ka hum suwal kartay hayn aur hum tujh say 'ilm-e-nafe' aur yaqeen-e-sadiq aur deen-e-mustaqeem ka suwal kartay hayn aur har bala say 'afw-o-'aafiyat ka suwal kartay hayn aur poori 'aafiyat aur 'aafiyat ki hamayshgi aur 'aafiyat per shukar ka suwal kartay hayn aur aadmiyon say bay niyazi ka suwal kartay hayn. Ilaahi! Tu Durood-o-Salam-o-Barakat nazil ker hamaray Sardar Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم aur un ki aal-o-ashaab per ba qadr-e-shumar tayri makhlooq aur tayri riza aur wazan tayray 'arsh kay aur baqadr-e-darazi tayray kalimaat kay jab tak zikr kernay walay tayra zikr kartay rahayn aur jab tak ghafil tayray zikr say ghafil rahayn.

اٰمِـیْن بِجَاہِ النَّبِیِّ الْاَمِـیْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Du'a khatam honay kay ba'd hath chhorr dijiye aur Durood Shareef parrh ker Sa'i ki niyyat apnay dil may ker lijiye magar zaban say bhi keh layna behtar hay. Ma'na zehan may rakhtay huway is tarah niyyat kijiye:

Sa'i ki Niyyat

اَللّٰھُمَّ اِنِّیۡۤ اُرِیۡدُ السَّعۡیَ بَیۡنَ الصَّفَا وَ الۡمَرۡوَۃِ سَبۡعَۃَ اَشۡوَاطٍ لِّوَجۡھِكَ الۡكَرِیۡمِ فَیَسِّرۡہُ لِیۡ وَ تَقَبَّلۡہُ مِنِّیۡ ؕ

Tarjamah: Aye Allah عَزَّوَجَلَّ***! Mayn tayri khushnudi ki khatir Safa aur marwah kay darmiyan Sa'i kay saat pharay kernay ka iradah ker raha hun Tu isay mayray liye asaan farma day aur isay mayri taraf say qabool farma.***

Safa aur Marwah say utarnay ki du'a

اَللّٰھُمَّ اسۡتَعۡمِلۡنِیۡ بِسُنَّۃِ نَبِیِّكَ صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّمَ وَ تَوَفَّنِیۡ عَلٰی مِلَّتِہٖ وَاَعِذۡنِیۡ مِنۡ مُّضِلَّاتِ الۡفِتَنِ بِرَحۡمَتِكَ یَآ اَرۡحَمَ الرّٰحِمِیۡنَ ؕ

Aye Allah عَزَّوَجَلَّ***! Tu mujhay apnay piyaray Nabi*** صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم ***ki Sunnat ka tabe' bana day aur mujhay in kay deen per maut naseeb farma aur mujhay panah day fitnon ki gumrahiyon say apni rahmat kay sath, aye sab say ziyadah raham karnay walay.***

Safa say ab Zikr-o-Durood may mashghol darmiyanah chaal chaltay huway Janib-e-Marwah chaliye (aaj kal to yahan sang-e-marmar bichha huwa hay aur air cooler bhi lagay hayn. Aik Sa'i woh bhi thi jo Sayyidatuna Hajirah رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا nay ki thi, zara apnay zehan may woh dil hila daynay wala manzar tazah kijiye, jab yahan bay aab-o-giyah maydan tha aur nannhay munnay Isma'il عَلٰی نَبِیِّنَا وَ عَلَیۡہِ الصَّلٰوۃُ وَالسَّلَام shidat-e-piyas say bilak rahay thay aur Hazrat-e-Sayyidatuna Hajirah رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا talash-e-aab (pani) may bay taab chilchilati dhoop kay andar in

sangalakh raston may phir rahi thi) jun hi pehla sabz meel aaye mard dorrna shuru' kardayn. (Magar muhazzab tareeqay per na kay bay tahashah) aur suwar suwari tayz kar dayn, haan agar bheerr ziyadah ho to thorra ruk jaiye jab kay bheerr kam honay ki umeed ho. Dorrnay may Yeh yaad rakhiye kay khud ko ya kisi dusray ko eiza na pohanchay kay yahan dorrna Sunnat hay jab kay kisi Musalman ko qasdan eiza dayna Haraam. Islami behnayn na dorrayn. Ab Islami bhai dorrtay huway aur Islami behnayn chaltay huway Yeh du'a parrhayn:

Sabz meelon kay darmiyan parrhnay ki du'a

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ اِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ ؕ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ وَ اهْدِنِيْ لِلَّتِيْ هِيَ اَقْوَمُ ؕ اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّ سَعْيًا مَّشْكُوْرًا وَّ ذَنْبًا مَّغْفُوْرًا ؕ

Aye Allah عَزَّوَجَلَّ! Mujhay mu'af farma aur mujh per raham ker aur mayri khatayen jo kay yaqeenan tayray 'ilm may hayn un say darguzar farma, bayshak Tu janta hay hamayn iska 'ilm nahin. Bayshak Tu 'izzat-o-ikraam wala hay aur mujhay siraat-e-mustaqeem pay qaaim rakh, Aye Allah عَزَّوَجَلَّ! mayray 'umary ko mabroor aur mayri Sa'i ko mashkoor (pasandeedah) aur mayray gunahon ko bakhsh day.

Jab Dusra Sabz Meel aaye to aahista ho jaiye aur darmiyanah chaal say Janib-e-Marwah barrhay chaliye. Ay lijiye! Marwah Shareef aa gaya, 'awam-un-naas door uper tak charrhay huway hayn. Aap un ki naql mat kijiye yahan pahli seerrhi per charrhnay balkay us kay qareeb zameen per kharray honay say bhi marwah per charrhna ho gaya, yahan agar chay 'imaarat ban janay kay sabab Ka'bah Shareef nazar nahin aata magar Ka'bah-e-Musharrafah ki taraf munh ker kay Safa ki tarah utni hi dayr tak du'a mangiye. Ab niyyat karnay ki zarurat nahin kay woh to pehlay ho chuki Yeh aik phayra huwa.

Ab hasb-e-sabiq du'a parrhtay huway marwah say janib-e-Safa chaliye aur hasb-e-ma'mool Meelaayn-e-Akhzarayn (ya'ni sabz meelon) kay darmiyan mard dorrtay huway aur Islami behnayn chaltay huway wahi du'a parrhayn, ab Safa per pohanch ker do 2 phayray puray huway. Isi tarah Safa aur marwah kay darmiyan chaltay, dorrtay saatwan phayra marwah per khatm hoga, اَلْحَمْدُلِلّٰہ عَزَّوَجَلَّ Aap ki Sa'i mukammal huyi.

Dawran-e-Sa'i aik zarori ihtiyat

Basa awqat log Mas'aa may Namaz parrh rahay hotay hayn. Dawran-e-Tawaf to Namazi kay aagay say guzarna jaiz hay magar Dawran-e-Sa'i na jaiz. Aisay mauqay' per ruk ker Namazi kay salam phayrnay ka intizar ker lijiye. Han kisi guzarnay walay ko aarr bana ker guzar saktay hayn.

Namaz-e-Sa'i mustahab hay

Ab ho sakay to Masjid-e-Haraam may do rak'at namaz nafl (agar Makrooh waqt na ho to) ada ker lijiye kay mustahab hay. Hamaray piyaray Aaqa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay Sa'i kay ba'd Mataaf kay kanaray Hajar-e-Aswad ki seedh may 2 nafl ada farmaye hayn.

(Musnad Imam Ahmad vol. 10, pp. 354, Hadees 27313, Radd-ul-Muhtar vol. 3, pp. 589)

Inhi Tawaf-o-Sa'i ka naam Umrah hay. Qarin-o-Mutamatti' kay liye yehi "Umrah" ho gaya.

Sharaf mujh ko Umray ka Maula diya hay
Karam mujh gunahgar par Yeh barra hay

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Tawaf-e-Qudom

Mufrid kay liye Yeh Tawaf, Tawaf-e-Qudom ya'ni haazir-e-darbar ka mujra (ya'ni salami) huwa. Qarin is kay ba'd Tawaf-e-Qudom ki

niyyat say mazeed aik Tawaf-o-Sa'i kar lay. Tawaf-e-Qudom, Qarin-o-Mufrid donon kay liye Sunnat-e-Mua`kkadah hay, agar tark kiya to bura kiya magar Dam waghayrah Wajib nahin. *(Bahar-e-Shari'at, vol. 1, pp. 1111)*

Halq ya Taqseer

Ab mard Halq karayn ya'ni sar mundwa dayn ya Taqseer karayn ya'ni baal katarwayen. Magar Halq karwana behtar hay. Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay Hijjah-tul-Wada' may halq karaya aur sar mundwanay walaon kay liye 3 baar du'a-e-rahmat farmaye aur katarwanay walon kay liye aik baar. *(Bukhari, vol. 1, pp. 573, Hadees. 1728)*

Taqseer ki ta'reef

Taqseer ya'ni kam-az-kam chothai (1/4) sar kay baal ungli kay pawray barabar katwana. Is may Yeh ihtiyat rakhiye kay aik pawray say ziyadah katayen ta kay sar kay beech may jo chhotay chhotay baal hotay hayn woh bhi aik pawray kay barabar kat jayen. Ba'z log qaynchi say do teen jagah kay chand baal kaat liya kartay hayn, Hanafion kay liye Yeh tareeqah galat hay aur is tarah Ihram ki pabandiyan bhi khatm na hon gi.

Islami behnon ki Taqseer

Islami behnon ko sar mundana Haraam hay woh sirf Taqseer karwayen. Is ka aasan tareeqah Yeh hay kay apni chuttya kay siray ko ungli kay gird lapayt ker utna hissah kaat layn, laykin Yeh ihtiyat laazmi hay kay kam-az-kam chothai (1/4) sar kay baal aik pawray kay barabar kat jayen.

Lagao` dil ko na dunya may har kisi shay say
Ta'alluq apna ho Ka'bay say ya Madinay say

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Tawaf-e-Qudom walon kay liye hidayat

Tawaf-e-Qudom may Iztiba'-o-Ramal aur Sa'i zarori nahin magar is may nahin karayn gay to Yeh saray af'aal "Tawaf-uz-Ziyarah" may karnay hon gay, ho sakta hay us waqt thakan waghayrah kay sabab dushwari paysh aaye lihaza isay mutlaqan Tarkeeb may dakhil kar diya hay kay is tarah Tawaf-uz-Ziyarah may in cheezon ki haajat na ho gi.

Mutamatti' kay liye hidayat

Mufrid-o-Qarin to Hajj kay Ramal-o-Sa'i say "Tawaf-e-Qudom" may faarigh ho chukay magar Mutamatti' nay jo Tawaf-o-Sa'i kiye woh "Umray" kay thay aur is liye "Tawaf-e-Qudom" Sunnat nahin hay kay is may faraghat paa layn. Lihaza agar "Mutamatti" bhi pahlay say faarigh hona chahay to jab Hajj ka Ihram bandhay us waqt aik nafli Tawaf may Ramal-o-Sa'i kar lay, ab usay bhi Tawaf-uz-Ziyarah may in umoor ki hajat na rahay gi. *(Bahar-e-Shari'at, vol. 1, pp. 1112)*

6 ya 7 ya 8 Zul-Hijjah ko agar hajj ka Ihram bandha to 'umuman bahut ziyadah bheerr hoti hay, agar chahayn to Hajj kay Ramal-o-Sa'i kay liye abhi Nafli Tawaf na kijiye, Tawaf-uz-Ziyarah may kar lijiye kay Ihram bhi nahin ho ga aur Ummeed hay kay bheerr may bhi qadray kami payen gay, 10 ko phir bhi khoob hujom hota hay al-battah 11 aur 12 ko rush may kaafi kami aa jati hay.

Tamam Hajiyon kay liye Madani phool

Ab tamam Hujjaj-e-Kiraam (Qarin, Mutamatti' aur Mufrid) sab kay sab Mina Shareef janay kay liye Makkah Mu'azzamah may 8wen Zul-Hijjah kay intizar may apni zindagi kay Haseen lamhaat guzar rahay hayn. Piyaray 'Aashiqan-e-Rasool! Yeh woh Muqaddas galyaan hayn jin may hamaray piyaray piyaray Aaqa Makki Madani Mustafa

صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay apni Hayat-e-Tayyibah kay kam-o-baysh 53 saal guzaray hayn, yahan har jagah Mahboob-e-Akram صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay Naqsh-e-qadam hayn, in mubarak galyon ka khoob khoob adab kijiye. **Khabardar!** Gunah to kuja gunah ka Tasawwur bhi na aanay paye kay Hudod-e-Haram may agar aik nayki lakh kay barabar hay to gunah bhi laakh gunah hay. Gali galoch, gheebat, chughli, jhoot, bad nigahi, bad gumani waghayrah hamayshah Haraam hayn magar yahan ka jurm to laakh guna hay. Har giz aysi hamaqat mat kijiye kay Halq karwatay huway sath hi مَعَاذَاللہ عَزَّوَجَلَّ darrhi bhi mundwa di! khabardar Darrhi mundwana ya aik mutthi say katarwa kar aik mutthi say chhoti kar dalna donon haraam aur Jahannam may lay janay walay kaam hayn aur yahan to agar aik baar bhi Yeh harkat karayn gay to laakh baar haraam ka gunah milay ga. **Aye aashiqan-e-Rasool!** Ab to aap kay chahray ko Makkay Madinay ki hwaayen chom rahi hayn, maan jaiye! In mubarak balon ko barrhnay hi dijiye aur ab tak jitni baar mundwai ya aik muthi say ghataye is say taubah kar lijiye aur hamayshah kay liye piyaray Aaqa Makki Madani Mustafa صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki pakeezah Sunnat ko apnay chahray par saja lijiye.

Sarkar ka 'Aashiq bhi kiya daarrhi mundwata hay?
Kyun 'ishq ka chahray say izhar nahin hota!

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

Jab tak Makkah Mukarramah may rahayn kiya karayn

1. Khoob nafli Tawaf kijiye, Yeh yaad rahay kay Tawaf-e-Nafl may Tawaf kay ba'd pahlay Multazam say lipatna hay is kay ba'd 2 rak'at Maqaam-e-Ibraheem par ada karni hayn.

Makkah Mukarranah **May** Karnay Walay Kaam

2. Kabhi Huzoor-e-Akram صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay naam ka Tawaf kijiye to kabhi Ghaus-ul-A'azam رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ kay naam ka, kabhi apnay Peer-o-Murshid ka kijiye to kabhi apnay walidayn kay naam ka.

3. Khoob nafli rozay rakh kar fi rozah laakh laakh rozay ka sawab lootiye, is baat ka dhiyan rakhiye ka Masjid-ul-Haraam (ya kisi bhi Masjid) may rozah iftar karnay kay liye khujor waghayrah khayn ya Aab-e-Zamzam piyayn I'etikaf ki niyyat hona zarori hay.

4. Jab kabhi Ka'batullah par nazar parray 3 baar لَآ اِلٰہَ اِلَّا اللّٰہُ وَاللّٰہُ اَکْبَرُ kahiye aur Durood Shareef parrh kar du'a mangiye اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ Qabool ho gi.

5. Jin ki paydal Hajj ki niyyat hay woh 2, 4 roz qabl Mina Shareef, Muzdalifah Shareef aur 'Arafaat Shareef haazir ho kar apnay khaymay daykh kar nishaniyan muqarar kar layn, neez us rastay ka intikhab kar layn kay jo ba aasani un khaymon tak pohancha day, warnah bheerr may sakht Aazmaish ho sakti hay. (Islami behnon ko bus may hi aafiyat hay. paydal chlnay may Islami bhaiyon say ikhtilat aur bicharrnay ka khatrah rahta hay neez Muzdalifah may dakihlay kay waqt lakhaun ki bheerr may Islami behnon ko sambhalnay may woh Aazmaish hoti hay kay اَلْاَمَان وَالْحَفِیظ.)

6. "Shoppng" may ziyadah waqt sarf karnay kay bajaye 'ibadat may waqt guzarnay ki Koshish farmaye, baar baar Yeh sunehri mauqa' haath nahin aata.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Chappalon kay baray may zarori mas`alah

Masjid-e-Haraam aur Masjid-un-Nabawi Shareef عَلٰي صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام kay Mubarak darwazon kay Baahar bay shumar log jootay chappal utaar daytay hayn phir wapsi may jo bhi joota pasand aaya pehan ker chaltay bantay hayn! Is tarah kay jootay ya chappal bila ijazat-e-shar'i jitni baar isti'maal karayn gay utni ta'dad may gunah hota rahay ga masalan bila ijazat-e-shar'i aik baar kay uthaye huway jootay 100 martabah pehnay to 100 martabah pehennay ka gunah huwa. In jooton kay Ahkaam "Luqtah" (ya'ni kisi ki giri parri cheez) kay hayn kay maalik milnay ki umeed hi khatam ho jaye to jis ko Yeh "Luqtah" mila agar Yeh faqeer hay to khud rakh sakta hay warnah kisi faqeer ko dayday.

Jis nay dusron kay jootay Na Jaaiz isti'maal ker liye ab kiya karayn?

Mazkurah andaz per dunya may jis nay jahan say bhi is tarah ki harakat ki woh gunahgaar hay. Apnay liye "Luqtah" ya'ni giri parri cheez utha lay janay walay per farz hay kay taubah bhi karay aur is tarah jitnay bhi jootay chappal ya cheezayn li hayn, agar in kay asal maalikon ya woh na rahay hon to un kay warison tak pohanchana mumkin na ho to woh saari cheezayn ya agar ashya baqi nahin rahayn to un ki qeemat kisi miskeen ko day day, ya un ki qeemat Masjid-o-Madrasah waghayrah may dayday. (luqtay kay tafseeli masaail kay liye Bahar-e-Shari'at Jild 2, safhah 471 ta 484 ka mutala'ah farmaiye)

Aah! Jo bo chukka hoon, waqt-e-diro[1]
Hoga hasrat ka samna ya Rab!

(Zauq-e-naat)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

[1] Ya'ni fasl kattay waqt

Islami behnon kay liye Madani Phool

'Auratayn Namaz farodgah (ya'ni Qiyam gah) hi may parrhayn. Namazon kay liye jo Masjidayn-e-Kareemayn may hazir hoti hayn jahalat hay kay maqsood sawab hay aur khud Piyaray Sarkar, Madani Tajdar صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay farmaya: "'Aurat ko mayri Masjid (ya'ni Masjid-e-Nabawi عَلٰي صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام) may Namaz parrhnay say ziyadah sawab ghar may parrhna hay."

(Musnad-e-Imam Ahmad Hanbal vol. 10, pp. 310, Hadees 27158)

Tawaf may 7 batayn Haraam hayn

Tawaf agar chay nafl ho, us may Yeh saat baatayn Haraam hayn:

(1) Bay Wuzu tawaf karna. (2) Baghayr majboori doli may ya kisi ki goud may ya kisi kay kandhon waghayrah per tawaf karna. (3)Bila 'uzr bayth ker sarakna ya ghutnon per chalna. (4) Kaa'bay ko seedhay hath per lay ker ulta tawaf krna. (5) Tawaf may "Hateem" kay andar ho ker guzarna. (6) 7 phayron say kam kerna. (7) Jo 'uzu satr may dakhil hay us ka chothai (1/4) hissa khula hona, masalan raan ya aazad 'aurat ka kaan ya kalai. *(Bahar-e-Shari'at vol. 1, pp. 1112)* Islami behnayn khoob ihtiyat karayn, doran-e-tawaf khusosan Hajar-e-Aswad ka istilam kartay waqt kafi khawateen ki chothai kalai to kiya ba'z awqat puri kalai khul jati hay! (Tawaf kay 'ilawah bhi ghayr mahram kay samnay sar kay baal ya kaan ya kalai kholna Haraam-o-Gunah hay. Parday kay tafseeli Ahkaam ma'loom karnay kay liye Dawat-e-Islami kay isha'ati idaray Maktabah-tul-Madinah ki matbu'ah 397 safhat per mushtamil kitab, "parday kay baray may suwal jawab"ka mutala'a farmaiye)

Tawaf

Tawaf kay 11 makrohaat

(1) Fuzool baat karna (2) Zikr-o-Du'a ya tilawat ya naat-o-munajat ya koi kalam buland aawaz say karna (3) Hamd-o-Salah-o-Manqabat kay siwa koi sha'yr parhna (4) Na-pak kaprron may tawaf karna. (Musta'mal chappal ya jootay sath liye tawaf na karayn ihtiyat isi may hay) (5) Ramal ya (6) Iztiba' ya (7) Bosa-e-Sang-e-Aswad jahan jahan in ka hukm hay tark karna (8) Tawaf kay phayron may ziyadah fasilah dayna. Han zarurat ho to istinja kay liye ja saktay hayn, Wuzu ker kay baqi poora ker lijiye (9) Aik tawaf kay ba'd jab tak us ki do rak'atayn na parrh layn dusra tawaf shuru' ker dayna. Han agar makruh waqt ho to harj nahin. Masalan subh sadiq say lay ker sooraj buland honay tak ya ba'd Namaz-e-'Asr say guroob-e-aftab tak kay is may kai tawaf baghayr "Namaz-e-Tawaf" jaiz hayn al-battah makruh waqt guzar janay kay ba'd har tawaf kay liye do do rak'at ada kerni hon gi (10) Tawaf may kuch khana (11) Payshab ya reeh waghera ki shiddat hotay huway tawaf kerna.

(Bahar-e-Shari'at vol. 1, pp. 1113, Al Maslak-ul-Mutaqassit, lil-Qari pp. 165)

Tawaf-o- Sa'i may Yeh 7 kaam jaaiz hayn

(1) Salam karna (2) Jawab dayna (3) Zarurat kay waqt baat karna (4) Pani peena (Sa'i may kha bhi saktay hayn) (5) Hamd-o-Na'at ya manqabat kay ash'aar aahistah aahistah parhna (6) Dawran-e-Tawaf Namazi kay aagay say guzerna jaaiz hay kay tawaf bhi Namaz hi ki tarah hay magar Sa'i kay dawran guzerna Jaaiz nahin (7) Fatwa puchna ya fatwa dayna. *(Ayzan, 1114, Al Maslak-ul-Mutaqassit, lil-Qari pp. 162)*

Sa'i kay 10 makrohaat

(1) Baghayr zarurat is kay phayron may ziyadah faasilah dayna. Han Qaza-e-hajat ya tajdeed-e-Wuzu kay liye ja saktay hayn (Sa'i may

Wuzu zarori nahin, mustahab hay) (2) Khareed (3) Farokht (4) Fuzool kalaam (5) "Parayshan nazri" ya'ni idhar udhar fuzool daykhna Sa'i may bhi makroh hay aur tawaf may aur ziyadah makroh (6) Safa, ya (7) Marwah per na charrhna (ma'muli sa charrhiye uper tak nahin) (8) Baghayr majboori mard ka "Mas'aa" may na dorrna (9) Tawaf kay ba'd bahut taakheer say Sa'i karna (10) Satr-e-'Aurat na hona. *(Bahar-e-Shari'at vol. 1, pp. 1115)*

Sa'i kay 4 mutafarriq Madani phool

3. Sa'i may paydal chalna wajib hay jab kay 'uzr na ho (bila 'uzr suwari per ya ghisat ker ki to Dam wajib hoga) *(Lubab-ul-Manasik, pp. 178)*
4. Sa'i kay liye taharat shart nahin hayz-o-nifaas waali bhi ker sakti hay *('Aalamgeri, vol. 1, pp. 227)*
5. Jism-o-Libaas pak hon aur ba Wuzu bhi hon Yeh mustahab hay. *(Bahar-e-Shari'at vol. 1, pp. 1110)*

6. Sa'i shuru' kartay waqt pehlay Safa ki du'a parrhiye phir Sa'i ki niyyat kijiye. Sa'i kay muta'addid af'aal hayn, jaysa kay Hajar-e-Aswad ka istilam, Safa per charhna, du'a mangna waghayrah in sab per niyyatayn ker lay to acha hay, kam-az-kam dil may Yeh niyyat hona bhi kafi hay husool-e-sawab kay liye asal Sa'i say pehlay kay af'aal ker raha hoon.

Islami behnon kay liye khaas takeed

Islami behnayn yahan bhi aur har jagah mardon say alag thalag rahan. Aksar nadan 'auratayn "Hajar-e-Aswad" aur Rukn-e-Yamaani ko choomnay kay liye ya Ka'batullah Shareef kay qareeb janay kay liye bay dharrak mardon may ghusti hayn. Taubah! Taubah! Yeh sakht bay baaki hay. Islami behnon kay liye theek dopahar kay waqt

masalan din kay 10 bajay tawaf karna munasib hay kay us waqt bheerr kam hoti hay.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Baarish aur meezab-e-rahmat

Baarish kay dawran Hateem Shareef may bahut bheerr ho jati hay, Meezab-e-Rahmat say nichhawar honay wala mubarak pani laynay kay liye Haji saahiban deewanah war lapaktay hyan is may zakhmi honay balkay kuchal kar marjanay tak ka khatrah hota hay, aysay mauqa' par Islami behnon ko door rehna zarori hay.

Hay Tawaf-e-Khana-e-Ka'bah sa'adat marhaba!
Khoob barasta hay yahan par abr-e-rahmat marhaba!

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Hajj ka Ihram bandh lijiye

Agar aap nay abhi tak Hajj ka Ihram nahin bandha to 8 Zul-Hijjah ko bhi bandh saktay hayn magar sahulat 7 ko rahay gi kyun kay Mu'allim apnay apnay Hajiyon ko 7wen ki Isha kay ba'd say Mina Shareef pohanchana shuru' kar daytay hayn. Masjid-e-Haraam may ghayr makroh waqt may Ihram kay 2 nafl ada kar kay ma'na par nazar rakhtay huway is tarah Hajj ki niyyat kijiye.

اَللّٰهُمَّ اِنِّیْٓ اُرِیْدُ الْحَجَّ فَیَسِّرْهُ لِیْ وَ تَقَبَّلْهُ مِنِّیْ وَ اَعِنِّیْ عَلَیْهِ وَ بَارِكْ لِیْ فِیْهِ ؕ

نَوَیْتُ الْحَجَّ وَ اَحْرَمْتُ بِهٖ لِلّٰهِ تَعَالٰی ؕ

Tarjamah: ***Aye Allah*** عَزَّوَجَلَّ***! Mayn Hajj ka iradah karta hoon mayray liye isay aasan kar aur isay mayri taraf say qabool farma aur isay (ada karnay may)***

mayri madad farma aur isay mayray liye ba barakat farma. Mayn nay Hajj ki niyyat ki aur Allah عَزَّوَجَلَّ kay liye iska Ihram bandha.

Niyyat kay ba'd Islami bhai buland awaz say aur Islami behnayn dhemi awaz may 3, 3 martabah Labbaik parrhayn. Ab aik baar phir aap par Ihram ki pabandiyan 'aaid ho gaye.

Aik mufeed mashwarah

Agar aap chahayn to aik Nafli Tawaf may Hajj kay Iztiba', Ramal aur Sa'i say faarigh ho lijiye, is tarah Tawaf-uz-Ziyarah may ap ko Ramal-o-Sa'i ki zarurat nahin rahay gi. Magar Yeh zehan may rahay kay 7 aur 8 ko bheerr bahut ziyadah hoti hay, neez 10 ko Tawaf-uz-Ziyarah may bhi kaafi hujoom hota hay al-battah 11 aur 12 kay Tawaf-uz-Ziyarah may rush may kami aajati hay aur may bhi qadray aasani rehti hay.

Mina ko rawangi

Aaj 8wen shab hay, Ba'd-e-Namaz-e-'Isha har taraf dhoom parri hay, sab ko aik hi dhun hay kay Mina chalo! Aap bhi tayyar ho jaiye, apni zaroriyaat ki ahsya masalan tasbeeh, Musalla, qiblah numa, galay may latkanay wali pani ki bottle, zarorat ki dawaen, Mu'allim ka address aur Yeh to har waqt sath hi hona chahiye ta kay rastah bhool janay ya مَعَاذَاللّٰہ عزَّوَجَلَّ hadisay ya bay hoshi ki surat may kaam aaye. Agar Hajjanayn sath hayn to sabz ya kisi bhi numayan rang kay kaprray ka tukra un kay sar ki pichli janib burqa' may si lijiye, ta kay bheerr bharr may pehchan sakay, raah chaltay khusosan rush may inhayn apnay aagay rakhiye agar aap aagay rahay aur yeh ziyadah peechay rah gaye to bicharr sakti hayn. Akhrajaat baraye Ta'am-o-Qurbani waghayrah waghayrah sath layna na bholiye, cholha na lijiye kay wahan mana' hay. Agar mumkin ho to Mina, 'Arafaat, Muzdalifah waghayrah ka

safar paydal hi tay kijiye kay jab tak Makkah Shareef paltayn gay har qadam par 7 karorr naykiyan milayn gi. وَاللّٰہُ ذُوالْفَضْلِ الْعَظِیْمِ. Rastay bhar may Labbaik aur Zikr-o-Durood ki khoob khoob kasrat kijiye. Jun hi Mina Shareef nazar aaye Durood-e-Pak parrh kar Yeh du'a parrhiye.

اَللّٰھُمَّ ھٰذِہٖ مِنًی فَامْنُنْ عَلَیَّ بِمَا مَنَنْتَ بِہٖ عَلٰٓی اَوْلِیَآئِکَ

Tarjamah: Aye Allah عَزَّوَجَلَّ! Yeh Mina hay mujh par woh Ihsan farma jo Tu nay apnay Awliya par farmaya.

Aye lijiye! Ab aap Mina Shareef ki Haseen wadiyon may dakhil ho gaye, marhaba! Kis qadar dilkusha manzar hay, kiya zameen, kiya paharr, har taraf khaymon ki bahaar hay. Aap bhi apnay Mu'allim ki taraf say diye huway khaymay may Qiyam farmaye. 8 ki Zuhr say lay kar kal 9wen ki Fajr tak 5 Namazayn aap ko Mina Shareef may ada karni hayn kyun kay Allah عَزَّوَجَلَّ kay piyaray Mahboob صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay aysa hi kiya hay.

Mina shareef may pahlay din jagah kay liye larraiyan

Mina Shareef ki aaj ki haaziri 'azeem ibadat hay, aur laakhaun lakh Hujjaj is ibadat kay liye jama' ho gaye hay, is liye Shaytan bhi aik Dam biphra huwa hay aur baat baat par Hajiyon ko ghussah dila raha hay, is ka yun bhi izhaar ho raha hay kay khaymon may jagah kay liye ba'z Hujjaj uljhay aur shor sharabay may mashghol hayn. Aap Shaytan kay war say hoshiyar rahiye agar koi Haji sahib aap ki jagah par waqa'ee qabiz ho gaye hay to hath jorr kar narmi say un ko samjhaye agar woh nahin mantay aur aap kay paas koi mutabadil jagah nahin to jhagarnay kay bajaye Mu'allim kay aadami ko talab farma lijiye. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ aap ka masa`lah hal ho jaye ga. Bahar haal ap ko dil barra rakhna aur Allah عَزَّوَجَلَّ kay mahmanon kay sath narmi aur Darguzar

say kaam layna hay, aaj ka din bahut aham hay ho sakta hay kuch log gap shap kar rahay hon, magar aap apni ibadat may lagay rahiye, ho sakay to un ko nayki ki da'wat dijiye kay Yeh bhi aik a'la darjay ki ibadat hay. Aaj aanay wali raat Shab-e-'Arafah hay, mumkin ho to yeh raat zaroor ibadat may guzariye kay sonay kay din bahut parray hayn, aaysay mawaaqi' baar baar kahan naseeb hotay hayn!

Du'a-e-Shab-e-'Arafah

Farman-e-Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم hay: Jo shakhs 'Arafay ki raat may yeh Du'aen hazar (1000) martabah parrhay to jo kuch Allah عَزَّوَجَلَّ say mangay ga paaye ga jab kay gunah ya qat'a raham (ya'ni rishtay dari katnay) ka suwal na karay. (Du'a yeh hay)

سُبْحٰنَ الَّذِیْ فِی السَّمَآءِ عَرْشُهٗ ط سُبْحٰنَ الَّذِیْ فِی الْاَرْضِ مَوْطِئُهٗ ط سُبْحٰنَ الَّذِیْ فِی الْبَحْرِ سَبِیْلُهٗ ط سُبْحٰنَ الَّذِیْ فِی النَّارِ سُلْطَانُهٗ ط سُبْحٰنَ الَّذِیْ فِی الْجَنَّةِ رَحْمَتُهٗ ط سُبْحٰنَ الَّذِیْ فِی الْقَبْرِ قَضَائُهٗ ط سُبْحٰنَ الَّذِیْ فِی الْهَوَآءِ رُوْحُهٗ ط سُبْحٰنَ الَّذِیْ رَفَعَ السَّمَآءَ ط سُبْحٰنَ الَّذِیْ وَضَعَ الْاَرْضَ ط سُبْحٰنَ الَّذِیْ لَا مَلْجَأَ وَلَا مَنْجٰی مِنْهُ اِلَّا اِلَیْهِ ط

Tarjamah: Pak hay woh jis ka 'Arsh bulandi may hay. Pak hay woh jis ki hukomat zameen may hay, pak hay woh kay jis ka rastah darya may hay, pak hay woh kay naar may us ki saltanat hay, pak hay woh kay Jannat may us ki rahmat hay, pak hay woh kay qabr may usi ka hukm hay, pak hay woh kay hawa may jo rohayn hayn usi ki milk hayn, pak hay woh kay jis nay aasman ko buland kiya, pak hay woh kay jis nay zameen ko past kiya, pak hay woh kay us kay 'azab say panah-o-najat ki koi jagah nahin magar usi ki taraf.

9 ki raat Mina may guzarna Sunnat-e-Mua`kkadah hay

Raaton raat Mu'allimon ki bus suawy 'Arafaat Shareef chal parrti hayn aur Mina Shareef may 9 wen raat guzarnay ki Sunnat-e-Mua`kkadah laakhaun Hajiyon ki fot ho jati hay. Bahar-e-Shari'at may hay: Agar raat ko Mina may raha magar subh-e-sadiq honay say pahlay ya Namaz-e-Fajr say pahlay ya aaftab nikalnay say pahlay 'Arafaat ko chala gaya to bura kiya. *(Bahar-e-Shari'at, vol. 1, pp. 1120)*

Ma'lomaat ki kami kay ba'is bay shumar Hujjaj subh-e-sadiq say qabl hi Namaz-e-Fajr ada kar laytay hayn! Jald bazi say kaam laynay kay bajaye Haji saahiban apnay Mu'allim say mil kar Mina Shareef may raat guzarnay ki Tarkeeb bana lijiye, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ aap kay liye tuloo'-e-aaftab kay ba'd bus ka bandobast ho jaye ga.

Chalo 'Arafaat chaltay hayn wahan Haji banayn gay hum
Gunah say pak hon gay laut kay jis Dam chalayn gay hum

'Arafaat shareef ko rawangi

Aaj 9 Zul-Hijjah ko Namaz-e-Fajr Mustahab waqt may ada kar kay Labbaik aur Zikr-o-Du'a may mashghol rahiye yahan tak soraj tuloo' honay kay ba'd Masjid-e-Khayf Shareef kay saminay waaqi' **"Kooh-e-Sabeer"** par chamakay ab dharraktay huway dil kay sath janib 'Arafaat Shareef chaliye aur raastay bhar Labbaik aur Zikr-o-Durood ki kasrat rakhiye. Dil ko khayal-e-ghayr say pak karnay ki Koshish kijiye kay aaj woh din hay kay kuch ka Hajj qabol kiya jaye ga aur kuch ko inhi maqboleen kay tufayl bakhsha jaye ga. Mahroom woh jo aaj mahroom raha, agar waswasay aayen to un say bhi larraye mat bandhiye kay yun bhi Shaytan ki kamyabi hay kay us nay aap ko kisi aur kaam par laga diya! Bas aap ki aik hi dhun ho kay mujhay apnay Rab عَزَّوَجَلَّ say kaam

hay. Yun karnay say اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ Shaytan na kaam-o-na muraad dafa' ho ga.

Mahabbat may apni guma Ya Ilahi
Na paoon may apna pata Ya Ilahi

Raah-e-'Arafaat ki Du'a

(Mina Shareef say nikal kar Yeh Du'a parrh lijiye)

اَللّٰھُمَّ اجْعَلْھَا خَیْرَ غُدْوَۃٍ غَدَوْتُھَا قَطُّ وَقَرِّبْھَا مِنْ رِضْوَانِكَ وَاَبْعِدْھَا مِنْ سَخَطِكَ ط
اَللّٰھُمَّ اِلَیْكَ تَوَجَّھْتُ وَعَلَیْكَ تَوَكَّلْتُ وَوَجْھَكَ اَرَدْتُّ فَاجْعَلْ ذَنْبِیْ مَغْفُوْرًا وَّحَجِّیْ
مَبْرُوْرًا وَّارْحَمْنِیْ وَلَا تُخَیِّبْنِیْ وَبَارِكْ لِیْ فِیْ سَفَرِیْ وَاقْضِ بِعَرَفَاتٍ حَاجَتِیْ
اِنَّكَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ط

Tarjamah: Aye Allah عَزَّوَجَلَّ! Mayri is subh ko tamam subhon say achhi bana day aur isay apni khushnudi say qareeb kar aur apni na khushi say door kar. Aye Allah عَزَّوَجَلَّ ! Mayn tayri taraf mutawajjeh huwa aur tujh par Mayn nay Tawakkul kiya aur tayray wajh-e-kareem ka iradah kiya Tu mayray gunah bakhsh aur mayray Hajj ko mabror kar aur mujh par raham farma aur mujhay mahroom na kar aur mayray safar may mayray liye barakat 'ata farma aur 'Arafaat may mayri hajat poori kar, bayshak Tu har cheez par qudrat rakhnay wala hay.

'Arafaat Shareef may dakhilah

Ay lejiye! Ab aap 'Arafaat Shareef kay qareeb aa pohanchay, tarrap jaiye aur aansuon ko behnay dijiye kay 'anqareeb aap us muqaddas maydan may dakhil hon gay jahan aanay wala mahroom luata hi nahin. Jab nazar Jabal-e-Rahmat ko choomay Labbaik-o-Du'a may

aur ziyadah Koshish kijiye kay ab jo Du'a mangayn gay اِنْ شَآءَاللّٰه عَزَّوَجَلَّ qabool hogi. Dil sambhalay, nigahayn neechi kiyay Labbaik ki payham takrar kartay huway rotay rotay Maydan-e-'Arafaat paak may dakhil hon.

سُبْحٰنَ اللّٰه عَزَّوَجَلَّ ! Yeh woh muqaddas maqaam hay jahan aaj laakhaun Musalman aik hi libaas (Ihram) may malbos jama' hayn, har taraf Labbiak ki sadayen goonj rahi hayn. Yaqeen janiye bay shumar awliya kiraam رَحِمَهُمُ اللّٰهُ تَعَالٰی aur Allah عَزَّوَجَلَّ kay 2 Nabi Hazrat Sayyiduna Khizr aur Hazrat Sayyiduna Ilyas عَلَيْهِمَا السَّلَام bhi baroz 'Arafah maydan-e-'Arafaat mubarak may tashreef farma hotay hayn. Ab aap bakhoobi aaj kay din ki ahamiyyat ka andazah laga saktay hyan. Hazrat Sayyiduna Imam Ja'far Saadiq رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه say marwi hay: kuch gunah aysay hayn jin ka Kaffarah Wuqof-e-'Arafah hi hay. (Ya'ni woh sirf Wuqof-e-'Arafaat say hi mit tay hayn). *(Qoot-ul-Quloob, vol. 2, pp. 199)*

Yaum-e-'Arafah kay 2 'azeem-us-shan fazaail

- 'Arafay say ziyadah kisi din may Allah عَزَّوَجَلَّ apnay bandon ko Jahannam say aazad nahin karta phir un kay sath malaaikah par mubahaat (ya'ni fakhr) fermata hay. *(Muslim, pp. 703, Hadees 1348)*

- 'Arafay say ziyadah kisi din may Shaytan ko ziyadah Sagheer-o-Zaleel-o-Haqeer aur ghayz (ya'ni sakht ghussay) may bhara huwa nahin daykha gaya aur us ki wajah yeh hay kay is din may rahmat ka nuzool aur Allah عَزَّوَجَلَّ ka bandon say barray barray gunah mu'af farmana Shaytan daykhta hay.

(Muatta Imam Maalik, vol. 1, pp. 386, Hadees. 982)

Kisi nay jab ‘auraton ko daykha

Aik shakhs nay ‘Arafah kay din ‘auraton ki taraf nazar ki, Rasoolullah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay farmaya:” aaj woh din hay kay jo shakhs kaan aur aankh aur zaban ko qabo may rakhay, us ki maghfirat ho jaye gi”.

(Shu’ab-ul-Iman, vol. 3, pp. 461, Hadees. 4071)

Ya Ilahi Hajj karoon tayri riza kay wastay
Kar qabol is ko Muhammad Mustafa kay wastay

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

‘Arafaat may kankaron ko gawah karnay ki Iman afroz hikayat

Hazrat Sayyiduna Ibrahim Wasti رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ nay aik baar Hajj kay mauqa’ par Maydan-e-‘Arafaat may 7 kankar hath may uthaye aur un say farmaya: Aye kankaro! Tum gawah ho jao kay Mayn kahta hoon:

لَآ اِلٰہَ اِلَّا اللّٰہُ وَاَنَّ مُحَمَّدًا عَبْدُہٗ وَرَسُوْلُہٗ ط

Tarjamah: Allah عَزَّوَجَلَّ ***kay siwa koi ma’bood nahin aur Muhammad*** صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ***us kay Banda-e-Khaas aur Rasool hayn.***

Phir jab soye to khuwab may daykha kay mahshar barpa hay aur hisab kitab ho raha hay, un say bhi hisab liya jata hay aur hukm-e-dozakh sunaya jata hay, ab firishtay suway Jahannam liye ja rahay hayn jab Jahannam kay darwazay par pohanchtay hayn to un 7 kankaron may say aik kankar darwazay par aakar rok ban jata hay phir dusray darwazay par pohnchay to dusra kankar isi tarah darwazay kay aagay aa gaya, yun hi Jahannam kay 7 darwazon par huwa phir Malaaikah ‘Arsh-e-Mu’alla kay paas lay kar haazir hway. Allah عَزَّوَجَلَّ nay irshad farmaya: Aye Ibrahim! Tu nay kankaron ko apnay Iman par gawah rakha to un bay jaan pattharon nay tayra haq zaai’ na kiya, to Mayn

tayri gawahi ka haq kaysay zaai' kar sakta hoon! Phir Allah عَزَّوَجَلَّ nay farman jari kiya kay isay Jannat ki taraf lay jao chuna chay jab Jannat ki taraf lay jaya gaya to Jannat ka darwazah band paya, Kalimah-e-Pak ki gawahi aaye aur aap رَحْمَةُاللهِ تَعَالٰی عَلَيْه Jannat may daakhil ho gaye.

(Durrat-un-Naasiheen, pp. 37)

Khush naseeb Hajiyo aur Hajjano!

Aap bhi Maydan-e-'Arafaat may 7 kankar utha kar mazkurah kalimah ya kalimah shahadat parrh kar un ko gawah bana kar wapas wahen rakh dijiye neez dunya may jahan bhi hon mauqa' milnay par darakhton, paharron, daryaon, nahron, aur baarish kay qatron waghayrah waghayrah ko kalimah Shareef suna kar apnay Iman ka gawah banatay rahiye.

Wuqof-e-'Arafaat Shareef kay 9 madani phool

Wuqoof E A'rafaat Shareef

1. Jab dopahar qareeb aaye to nahau kay Sunnat-e-Mua`kkadah hay aur na ho sakay to sirf Wuzu.

(Bahar-e-Shari'at, vol. 1, pp. 1123)

2. Aaj ya'ni 9 Zul-Hijjah ko dopahar dhalnay (ya'ni Namaz-e-Zuhr ka waqt shuru' honay) say lay kar 10wen ki subh-e-saadiq kay darmiyan jo koi Ihram kay sath aik lamhay kay liye bhi 'Arafaat pak may daakhil huwa woh Haji ho gaya, aaj yahan ka wuqof Hajj ka Rukn-e-A'zam hay.

3. 'Arafaat Shareef may Waqt-e-Zuhr may Zuhr-o-'Asr mila kar parrhi jati hay[1]. Magar is ki ba'z sharaait hayn.

[1] Aap apnay apnay khaymon hi may Zuhr ki Namaz Zuhr kay waqt may aur 'Asr kay waqt may ba jama'at ada kijiye.

4. Haji ko aaj bay rozah hona aur har waqt ba Wuzu rahna Sunnat hay.

5. Jabal-e-Rahmat kay qareeb jahan siyah patthar ka farsh hay wahan wuqoof karna Afzal.

6. Ba'z log "Jabal-e-Rahmat" kay uper charrh jatay aur wahan say kharray kharray romal hilatay rahtay hayn, aap aysa na kijiye aur un ki taraf bhi dil may bura khayal na laiye, aaj ka din auron kay 'ayb daykhnay ka nahin, apnay 'aybon par sharamsari aur girya-o-zari ka hay.

7. Wuqoof kay liye kharra rahna Afzal hay shart ya waajib nahin, baytha raha jab bhi wuqoof ho gaya wuqoof may niyyat aur ro ba Qiblah hona Afzal hay.

8. Namazon kay ba'd fauran wuqoof karna Sunnat hay.

(Bahar-e-Shari'at, vol. 1, pp. 1124)

9. Mauqif (ya'ni thaharnay ki jagah) may har tarah kay saye hatta kay chhatri laganay say bachye, haan jo majboor hay woh ma'zoor hay. *(Ayezan, pp. 1128)*

Chhatri lagayen to mard yeh ihtiyat farmayen kay sar say mas (Touch) na ho warnah Kaffaray ki soratayn payda ho sakti hayn.

Imam-e-Ahl-e-Sunnat ki khaas naseehat

Badnigahi hamayshah Haraam hay na kay Ihram may, na kay mauqif ya Masjid-ul-Haraam may, na kay Ka'bay kay samnay, na kay Tawaf-e-Baytullah may. Yeh tumharay Imtihan ka mauqa' hay, 'auraton ko hukm diya gaya hay kay yahan munh na chhupao aur tumhayn hukm diya gaya hay kay un ki taraf nigah na karo, yaqeen jano kay yeh barray izzat walay Badshah ki baandiyan hayn aur is waqt tum aur

woh sab khaas darbar may haazir ho, bila tashbeeh shayr ka bacha us ki baghal may ho us waqt kaun us ki taraf nigah utha sakta hay to Allah عَزَّوَجَلَّ Waahid-o-Qahhar ki kaneezayn kay us kay darbar-e-khaas may haazir hayn, un par bad nigahi kis qadr sakht ho gi.

وَ لِلّٰهِ الْمَثَلُ الْاَعْلٰى ؕ

Tarjmah-e-Kanz-ul-Iman: Aur Allah ki shan sab say buland

(Parah. 14, Surah Nahl, Aayat. 60)

Haan haan! Hoshiyar! Iman bachaye huway, qalb-o-nigah sambhalay huway, Haram (yaad rahay! 'Arafaat Hudod-e-Haram say bahar hay) woh jagah hay jahan gunah kay iraday say bhi pakrra jata hay aur aik gunah laakh kay barabar thaharta hay. Allah عَزَّوَجَلَّ khayr ki tawfeeq day. *(Fatawa Razawiyyah, vol. 10, pp. 750)*

اٰمِـیْن بِجَاہِ النَّبِیِّ الْاَمِـیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Gunahon say mujh ko bacha ya Ilahi
Buri 'aadatayn bhi chhurra ya Ilahi

'Arafaat Shareef ki Du'aen (Arabi)

❖ Dopahar kay waqt dawran-e-wuqoof mauqif may mandarajah zeel kalimah-e-tawheed, surah Ikhlas aur phir is kay ba'd diya huwa Durood Shareef 100 baar perrhnay walay ki ba Hukm-e-Hadees bakhshish kar di jati hay, neez agar woh tamam 'Arafaat Shareef walon ki sifarish kar day to woh bhi qabol kar li jaye.

1) Yeh kalimah Shareef 100 maratabah parrhiye:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ ؕ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِ وَيُمِيْتُ

وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ؕ

Tarjamah: Allah عَزَّوَجَلَّ ***kay siwa koi ma'bood nahin, woh akayla hay, us ka koi shareek nahin, usi kay liye mulk hay aur tamam khoobiyan usi kay liye hayn, wohi zindah karta aur marta hay aur woh har shay par qudrat rakhnay wala hay.***

2) Surah-e-Ikhlas Shareef 100 baar aur Yeh Durood Shareef 100 baar parrhiye:

اَللّٰهُمَّ صَلِّ عَلٰى (سَيِّدِنَا) مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى (سَيِّدِنَا) اِبْرَاهِيْمَ وَعَلٰى اٰلِ (سَيِّدِنَا) اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ وَّعَلَيْنَا مَعَهُمْ ط

Tarjamah: Aye Allah عَزَّوَجَلَّ ***hamaray Sardar Hazrat Muhammad*** صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ***par Durood bhayj jis tarah Tu nay Durood bhayjay hamaray Sardar Hazrat Sayyiduna Ibrahim*** عَلَيْهِ السَّلَام ***par aur hamaray Sardar Hazrat Ibrahim*** عَلَيْهِ السَّلَام ***ki aal par, bayshak Tu ta'reef kiya gaya buzurg hay aur ham par bhi un kay sath.***

❖ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ 3 baar phir kalimah-e-tawheed aik baar is kay ba'd Yeh Du'a 3 baar parrhiye:

اَللّٰهُمَّ اهْدِنِيْ بِالْهُدٰى وَنَقِّنِيْ

وَاعْصِمْنِيْ بِالتَّقْوٰى وَاغْفِرْلِيْ فِي الْاٰخِرَةِ وَالْاُوْلٰى ط

Tarjamah: Allah عَزَّوَجَلَّ ***mujh ko hidayat kay sath rahnumaye kar aur pak kar aur parhayzgari kay sath gunah say mahfooz rakh aur dunya-o-aakhirat may mayri maghfirat farma.***

Is kay ba'd aik baar Yeh Du'a parrhiye;

اَللّٰھُمَّ اجْعَلْہُ حَجًّا مَّبْرُوْرًا وَّ ذَنْبًا مَّغْفُوْرًا ط اَللّٰھُمَّ لَکَ الْحَمْدُ کَالَّذِیْ نَقُوْلُ وَخَیْرًا مِّمَّا

نَقُوْلُ ط اَللّٰھُمَّ لَکَ صَلَاتِیْ وَنُسُکِیْ وَمَحْیَایَ وَمَمَاتِیْ وَ اِلَیْکَ مَاٰبِیْ وَلَکَ رَبِّ تُرَاثِیْ ط اَللّٰھُمَّ

اَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَوَسْوَسَۃِ الصَّدْرِ وَشَتَاتِ الْاَمْرِ ط اَللّٰھُمَّ اِنِّیْٓ اَسْئَلُکَ مِنْ

خَیْرِ مَا تَجِیْٓءُ بِہِ الرِّیْحُ وَنَعُوْذُبِکَ مِنْ شَرِّ مَا تَجِیْٓءُ بِہِ الرِّیْحُ ط اَللّٰھُمَّ اھْدِنَا بِالْھُدٰی وَ

زَیِّنَا بِالتَّقْوٰی وَاغْفِرْلَنَا فِی الْاٰخِرَۃِ وَ الْاُوْلٰی ط اَللّٰھُمَّ اِنِّیْٓ اَسْئَلُکَ رِزْقًا طَیِّبًا مُّبَارَکًا

ط اَللّٰھُمَّ اِنَّکَ اَمَرْتَ بِالدُّعَآءِ وَقَضَیْتَ عَلٰی نَفْسِکَ بِالْاِجَابَۃِ وَاِنَّکَ لَا تُخْلِفُ الْمِیْعَادَ وَلَا

تَنْکُثُ عَھْدَکَ ط اَللّٰھُمَّ مَا اَحْبَبْتَ مِنْ خَیْرٍ فَحَبِّبْہُ اِلَیْنَا وَیَسِّرْہُ لَنَا وَمَا کَرِھْتَ

مِنْ شَرٍّ فَکَرِّھْہُ اِلَیْنَا وَجَنِّبْنَاہُ وَلَا تَنْزِعْ مِنَّا الْاِسْلَامَ بَعْدَ اِذْ ھَدَیْتَنَا ط اَللّٰھُمَّ

اِنَّکَ تَرٰی مَکَانِیْ وَ تَسْمَعُ کَلَامِیْ وَتَعْلَمُ سِرِّیْ وَ عَلَانِیَتِیْ وَلَا یَخْفٰی عَلَیْکَ شَیْءٌ مِّنْ

اَمْرِیْ اَنَا الْبَآئِسُ الْفَقِیْرُ الْمُسْتَغِیْثُ الْمُسْتَجِیْرُ الْوَجِلُ الْمُشْفِقُ الْمُقِرُّ الْمُعْتَرِفُ

بِذَنْبِہٖ اَسْئَلُکَ مَسْأَلَۃَ الْمِسْکِیْنِ وَاَبْتَھِلُ اِلَیْکَ اِبْتِھَالَ الْمُذْنِبِ الذَّلِیْلِ

وَاَدْعُوْکَ دُعَآءَ الْخَآئِفِ الْمُضْطَرِّ دُعَآءَ مَنْ خَضَعَتْ لَکَ رَقَبَتُہٗ وَفَاضَتْ لَکَ عَیْنَاہُ

وَنَحِلَ لَکَ جَسَدُہٗ وَرَغِمَ اَنْفُہٗ ط اَللّٰھُمَّ لَا تَجْعَلْنِیْ بِدُعَآئِکَ رَبِّ شَقِیًّا وَّ کُنْ بِیْ رَؤُوْفًا

رَّحِیْمًا یَا خَیْرَ الْمَسْئُوْلِیْنَ وَ خَیْرَ الْمُعْطِیْنَ ط

Tarjamah: Aye Allah عَزَّوَجَلَّ! Is Hajj ko Mabror kar aur gunah bakhsh day. Ilahi! Tayray liye Hamd hay jaysi hum kahtay hayn aur is say behtar jis ko hum kahayn. Aye Allah عَزَّوَجَلَّ mayri Namaz-o-Ibadat aur mayra jeena aur marna tayray hi liye hay aur tayri hi taraf mayri wapasi hay aur aye Parwardigar! Tu hi mayra waris hay. Aye Allah عَزَّوَجَلَّ Mayn tayri panah mangta hoon 'azab-e-qabr aur seenay kay waswasay aur kaam ki paragandagi (paraysahni) say. Ilahi! Mayn suwal karta hoon us cheez ki khayr ka jis ko hawa lati hay aur us cheez kay shar say panah mangta hon jisay hawa laati hay. Ilahi! Hidayat ki taraf hum ko rahnumaye kar aur taqwa say hum ko zeenat 'inayat kar aur aakhirat aur dunya may hum ko bakhsh day. Ilahi! Mayn rizq-e-pakeezah aur ba barakat ka tujh say suwal karta hoon. Ilahi! Tu nay du'a karnay ka hukm diya aur qabol karnay ka zimmah Tu nay khud liya aur bayshak Tu wa'day kay khilaf nahin karta aur apnay 'ahad ko nahin torrta. Ilahi! Jo achhi baatayn tujhay mahboob hayn unhayn hamari mahboob karday aur hamaray liye muyassar kar aur jo buri baatayn tujhay na pasand hayn unhayn hamari na pasand kar aur hum ko un say bacha aur Islam ki taraf Tu nay hum ko hidayat farmaye to is ko hum say juda na kar. Ilahi! Tu mayray makan ko daykhta aur mayray kalam ko sunta hay aur mayray posheedah aur zaahir ko janta hay kay mayray kaam may say koi shay tujh par makhfi (ya'ni chhupi) nahin. Mayn na muraad, muhtaj faryad karnay wala, panah chahnay wala, tujh say darnay wala, apnay gunah ka muqirr-o-mu'tarif (ya'ni iqrar-o-i'tiraf karnay wala) hoon, Miskeen ki tarah tujh say suwal karta hoon aur gunahgar zaleel ki tarah tujh say 'aajizi karta hoon aur darnay walay muztar ki tarah tujh say du'a karta hon. Us ki misl du'a jis ki gardan tayray liye jhuki huyi aur aankhayn jari aur badan laghir aur naak khaak may mili hay. Aye Parwadigar عَزَّوَجَلَّ! Tu apni hidayat say mujhay mahrom na kar aur mujh par bahut meharban ho ja aye bahut behtar suwal kiye gaye aur behtar daynay walay.

3) Ameer-ul-Mu`mineen Hazrat Sayyiduna 'Ali Murtaza رَضِیَ اللہُ تَعَالٰی عَنْہُ say riwayat hay kay Rasoolullah صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay farmaya kay mayri aur Ambiya ki du'a 'Arafah kay din Yeh hay:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ ط لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط اَللّٰهُمَّ اجْعَلْ فِيْ سَمْعِيْ نُوْرًا وَّفِيْ بَصَرِيْ نُوْرًا وَّ فِيْ قَلْبِيْ نُوْرًا ط اَللّٰهُمَّ اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْٓ اَمْرِيْ وَاَعُوْذُبِكَ مِنْ وَّسَاوِسِ الصَّدْرِ وَتَشْتِيْتِ الْاَمْرِ وَعَذَابِ الْقَبْرِ ط اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَشَرِّ مَا يَلِجُ فِي النَّهَارِ وَشَرِّ مَا تَهُبُّ بِهِ الرِّيْحُ وَشَرِّ بَوَآئِقِ الدَّهْرِ ط

Tarjamah: Allah عَزَّوَجَلَّ ***kay siwa koi ibadat kay laaiq nahin, woh yakta hay is ka koi shareek nahin, usi kay liye mulk hay aur usi kay liye sab khoobiyan hayn, wahi zindah karta aur maarta hay aur woh har cheez par qudrat rakhnay wala hay. Aye Allah*** عَزَّوَجَلَّ ***mayri quwwat-e-sma'at ko noor kar aur mayri nazar ko noor kar aur maray dil may noor bhar day. Aye Allah*** عَزَّوَجَلَّ ***mayra seenah khol day aur mayra kaam aasan kar aur Mayn tayri panah mangta hoon seenay kay waswason aur kaam ki paragandagi (intishar) aur 'azab-e-qabr say. Aye Allah*** عَزَّوَجَلَّ***! Mayn taryri panah mangta hoon us ki burai say jo raat may daakhil hoti hay aur us ki burai say jo din may daakhil hoti hay aur us ki burai say jisay hawa urra laati hay aur aafaat-e-dahr ki burai say.***

Madani phool: Sadr-us-Sharee'ah Hazrat Sayyiduna Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ تَعَالٰی عَلَيْه Maydan-e-'Arafaat may perrhnay ki ba'z du'aen naql karnay kay ba'd farmatay hayn: is maqaam par perrhnay ki bahut du'aen kitabon may mazkoor hayn magar itni hi may kifayat hay aur Durood Shareef-o-Tilawat-e-Quran paak sab du'aon say ziyadah mufeed. *(Bahar-e-Shari'at, vol. 1, pp. 1127)*

Maydan-e-'Arafaat may du'a kharray kharray mangna Sunnat hay

Piyaray piyaray Hajiyo! Sidq-e-Dil say apnay Rab-e-Kareem عَزَّوَجَلَّ ki taraf mutawajjeh ho jaiye aur Maydan-e-Qiyamat may hisab-e-a'amaal kay liye us ki bargah may haaziri ka Tasawwur kijiye. Nihayat hi khusho'-o-khuzo' kay sath laraztay, kanptay, khauf-o-ummeed kay milay julay jazabaat kay sath aankhayn band kiye, sar jhukaye du'a kay liye hath aasman ki taraf sar say onchay phaylaye Taubah-o-Istighfar may doob jaiye, dawran-e-du'a waqtan fawaqtan Labbaik ki takrar rakhiye, khoob ro ro kar apni, apnay waalidayn aur tamam Ummat ki maghfirat ki du'a mangiye, Koshish kijiye kay aik aadh qatrah aansu to tapak hi jaye kay Yeh qaboliyyat ki Daleel hay, agar rona na aaye to ronay jaysi sorat hi bana lijiye kay achhon ki naql bhi achhi hay. Tajdar-e-Khatm-e-Nabuwwat صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم aur tamam Ambiya-e-Kiraam عَلَيْهِمُ السَّلَام aur tamam Sahabah Kiraam رَضِیَ اللهُ تَعَالٰی عَنْهُم aur Ahl-e-Bayt-e-Athar ka waseelah apnay Parwardigar عَزَّوَجَلَّ kay darbar may paysh kijiye. Huzoor-e-Ghaus-e-Pak, Khuwajah Ghareeb Nawaz, aur A'ala Hazrat Imam Ahmad Raza رَحِمَهُمُ اللّٰهُ تَعَالٰی ka wastah dijiye, har wali aur har 'Aashiq-e-Nabi ka sadaqah mangiye. Aaj rahmat kay darwazay kholay gaye hayn, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ maangnay wala na kaam nahin ho ga, Allah عَزَّوَجَلَّ say maangnay wala na kaam nahin ho ga, Allah عَزَّوَجَلَّ ki rahmat ki ghanghor ghatayen jhoom jhoom kar aa rahi hayn, rahmaton ki mosla dhar baarish baras rahi hay. Saray ka sara 'Arafaat Anwaar-o-Tajalliyat aur rahmat-o-barakat may dooba huwa hay! kabhi apnay gunahon aur Allah عَزَّوَجَلَّ ki qahhari aur us kay 'azab say panah mangtay huway bayd ki tarah laraziye to kabhi aysay jazabat hon kay us ki rahmat-e-bay paaya ki ummed say murjhaya huwa dil gul-e-naw shiguftah ki tarah khil uthay.

Adl karay taa thar thar kamban achchiyan shaanan walay
Fazl karay taa bakhshay jaawan Mayn jahay munh kaalay

Du'a-e-'Arafaat

Dawran-e-Du'a waqtan fawaqtan Labbaik-o-Durood Shareef parrhiye

Donon hath is tarah uthaiye kay seenay, kandhay ya chahray ki seedh may rahayn ya itnay buland ho jaye kay baghal ki rangat nazar aa jaye, Charoon soraton may hathayliyan aasman ki taraf phayli huyi rahayn kay du'a ka Qiblah aasman hay. Ab yun du'a shuru' kijiye.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط يَآ اَرْحَمَ الرّٰحِمِيْنَ

يَآ اَرْحَمَ الرّٰحِمِيْنَ يَآ اَرْحَمَ الرّٰحِمِيْنَ[1]

يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا[2]

Jis qadr du'a-e-masorah (ya'ni Quran-o-Hadees ki du'aen) yaad hon, wo arabi may arz karnay kay ba'd apnay dili jazabaat apni madari zaban may apnay rahmat walay Parwardigar عَزَّوَجَلَّ kay darbar-e-gauhar baar may is yaqeen-e-muhkam kay sath kay ap ki du'a qabol ho rahi hay is tarah 'arz kijiye:

Tayray karorrha karorr Ihsan kay Tu nay mujhay insan banaya, Musalman kiya aur mayray hathon may Daman-e-Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 'ata farmaya. Ya Allah عَزَّوَجَلَّ! Aye Muhammad-e-'Arabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay Khaliq عَزَّوَجَلَّ! Mayn kis zaban say tayra shukr ada karoon kay Tu nay mujhay Hajj ka sharaf bakhsha. Mayri ksi qadar khush bakhti hay kay Mayn us maydan-e-"Arafaat kay andar haazir hoon jisay yaqeenan

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[1] Madani Aaqa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم farmatay hayn ism-e-pak (اَرْحَمُ الرَّاحِمِيْن) par aik firishtah Allah عَزَّوَجَلَّ nay muqarrar farmaya hay jo shakhs isay (اَرْحَمُ الرَّاحِمِيْن) 3 baar kahta hay firishtah nida karta hay: Maang kay اَرْحَمُ الرَّاحِمِيْن tayri taraf mutawajjeh huwa. *(Ahsan-ul-Wi'aa)*

[2] Hazrat Sayyiduna Imam Ja'far Saadiq رَحْمَةُ اللهِ تَعَالٰى عَلَيْه farmatay hayn: jo shakhs ijz (ya'ni la-chari) kay waqt 5 baar "(يَا رَبَّنَا) Kahay, Allah عَزَّوَجَلَّ usay us cheez say aman bakhshay jis say khauf rakhta hay aur wo jo du'a mangta hay wo ata karta hay. *(Ahsan-ul-Wi'a, pp. 71)*

meethay meethay Mustafa صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki qadam bosi ka sharaf mila hay, dunya kay konay konay say aanay walay laakhaun Musalman aaj yahan jama' huway hayn, in may yaqeenan tayray 2 Nabi Hazrat Sayyiduna Ilyas-o-Hazrat Sayyiduna Khizr عَلَیْہِمَا السَّلَام aur bay shumar Awliya Kiraam bhi maujood hayn. Chunan chay Aye Rab-e-Rasool-e-Akram عَزَّوَجَلَّ ! aaj jo rahmat ki barishayn Nabiyon aur Awliya par baras rahi hayn inhi kay sadaqay aik aadh qatrah mujh gunahgar par bhi barsa day.

یَا اَللّٰہُ یَا رَحْمٰنُ یَا حَنَّانُ یَا مَنَّانُ

Bakhsh day bakhshay huwon ka sadaqah
Ya Allah mayri jholi bhar day
(Wasaail-e-Bakhshish, pp. 107)

(Awwal-o-Aakhir Durood-e-Pak aur 3 baar Labbaik parrhiye)

Ya Rab-e-Mustafa عَزَّوَجَلَّ! Mayri kamzoori aur natuwani tujh par aashkar hay, aah! Mayn to woh kamzor bandah hon kay na garmi bardasht kar sakta hoon na sardi, mujh may khatmal, machhar kay dank ki bhi sahaar nahin hatta kay agar chiyonti bhi kaat lay to bay chayn ho jata hoon, aah! Agar koi paroo wala ma'moli sa keerra kaprron may ghus kar pharr pharrata hay to mujhay uchhaal kar rakh dayta hay, aah! Haye mayri barbadi! Agar gunahon kay sabab mujhay qabr may tayray qahar-o-ghazab ki aag nay ghayr liya to Mayn kiya karoon ga! Aah! Agar mayray kafan may saanp aur bichchu ghus gaye to mayra kiya banay ga! Aye Rab-e-Mustafa عَزَّوَجَلَّ! Ba-tufayl-e-Mustafa صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم karam kar day, mujhay naza'-o-qabr-o-hashar ki takleefon say bacha lay, yaqeenan tayray karam ki faqat aik nazar ho jaye to mujh papi-o-badkar kay donon jahan sanwar jayen, Aye Rab-

e-Musatafa عَزَّوَجَلَّ! Mujh par apna fazl-o-Ihsan farma aur mujh say hamayshah hamayshah kay liye razi ho ja aur mujhay apna Pasandeedah bandah bana lay.

Gunah gar talabgar-e-'afw-o-rahmat hay
'Azab sahnay ka kis may hay hoslah ya Rab
(wasaail-e-Bakhshish)

(Awwal-o-Aakhir Durood-e-Pak aur 3 baar Labbaik parrhiye)

Ya Rab-e-Mustafa عَزَّوَجَلَّ! Tayray piyaray Rasool, Muhammad-e-Madani صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم tayra yeh Irshad mujh tak pohancha chukay hay kay "Aye Ibn-e-Aadam! Jab tak Tu mujh say du'a karta rahay ga aur pur ummeed rahay ga Mayn tayray gunahon ko bakhshta rahoon ga, Aye Ibn-e-Aadam! Agar tayray gunah aasman tak pohanch jayen aur phir bhi agar Tu mujh say bakhshish talab karay ga to Mayn mu'af kar doon ga aur mujhay koi parwah na ho gi, Aye Ibn-e-Aadam! Agar Tu zameen bhar gunahon kay sath mayray paas aye ga magar is haal may kay Tu nay koi kufr-o-shirk na kiya ho to Mayn zameen bhar rahmat-o-maghfirat kay sath tayray paas pohanchon ga"[1]. To aye mayray Makki Madani Mahboob صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay Ma'bood عَزَّوَجَلَّ! Agar chay, Mayn nay gunahon say zameen-o-aasman bhar diye hayn magar phir bhi mujhay tayray rahmat par naaz hay, Ilahi عَزَّوَجَلَّ! mayray Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالٰى عَلَيْه, mayray Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالٰى عَلَيْه aur mayray Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالٰى عَلَيْه ka aur mayray Murshid-e-Kareem ka wastah mayri bay hisab maghfirat farma, mayri bay hisab maghfirat farma, mayri bay hisab maghfirat farma.

Tu bay hisab bakhsh kay hayn bay shumar jurm
Dayta hoon wastah tujhay Shah-e-Hijaz ka

[1] Tirmizi, vol. 5, pp. 318, Hadees. 3551

(Awwal-o-Aakhir Durood-e-Pak aur 3 baar Labbaik parrhiye)

Aye Rab-e-Muhammad Mustafa عَزَّوَجَلَّ! Mayn iqrar karta hoon kay Mayn nay barray barray gunahon ka irtikab kiya hay magar Yeh sab kay sab tayri shan-e-'afw-o-darguzar kay samnay bahut hi chhotay hayn, Aye mayray piyaray piyaray Malik عَزَّوَجَلَّ! Yaqeenan tayri maghfirat-o-bakhshish gaunahgaron ko dhondti hay aur mujh say barrh kar is Maydan-e-'Arafaat may koi mujrim na ho ga! Aye mayray Madani Nabi صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay Rab-e-Ghani عَزَّوَجَلَّ! Mayn apnay gunahon par sharmindah hoon aur ummeed karta hon kay tayri bakhshish ka in'aam mujh gunahgar par zaroor ho ga, Ya Allah عَزَّوَجَلَّ! Tujhay Khulafay-e-Rashideen رَضِیَ اللہُ تَعَالٰی عَنْہُم aur Ummahaat-ul-Mu`mineen عَلَیْہِمُ الرِّضْوَان ka wastah, Bibi Fatimah aur Hasanain-e-Kareemayn رَضِیَ اللہُ تَعَالٰی عَنْہُم, Bilal-e-Habshi رَضِیَ اللہُ تَعَالٰی عَنْہُ aur Owais Qarni رَضِیَ اللہُ تَعَالٰی عَنْہُ ka sadaqah, mayri bhi bakhshish farma aur mayray Murshid-e-Kareem, mayray Asaatizah Kiraam, tamam 'Ulama-o-Mashaaikh-e-Ahl-e-Sunnat aur mayray waalidayn aur ghar kay tamam afrad ko bakhsh day aur sari Ummat ki maghfirat farma.

Dawaam Deen pay Allah marhamat farma
Hamari balkay sab Ummat ki maghfirat farma

(Awwal-o-Aakhir Durood-e-Pak aur 3 baar Labbaik parrhiye)

Aye Muhammad صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay Khuda عَزَّوَجَلَّ! Bayshak Musalmano ka sadaqah-o-khayrat karna Tu pasand fermata hay. To Aye Jawwad-o-Kareem mujh say barrh kar naykiyon kay mu'amalay may ghareeb-o-muflis kaun ho ga! aur daynay walon may tujh say barrh kar ata karnay wala kaun ho ga! To Aye Maalik-e-Musatafa عَزَّوَجَلَّ! Ba-tufayl-e-

Mustafa mujhay Deen par istiqamat, apni daaimi riza, Jahannam say aman aur bay hisab maghfirat ki khayrat say nawaz kar mujh par Ihsan-e-'Azeem farma.

Husayn Ibn-e-'Ali kay ladlon ka wastah Maula
Bacha lay hum koTu Naar-e-Jahannam say bacha Maula

(Awwal-o-Aakhir Durood-e-Pak aur 3 baar Labbaik parrhiye)

Aye Apnay Mahboob kay paseenay may khushbu payda karnay walay! Aye mareezon ko shifa daynay walay! Tamam musalmanon may sab say barra mahabbat-e-dunya ka mareez aur gunahon ka beemar "Saail-e-shifa" ban kar tayri bargah bay kas panah may haazir hay, ya يَاشَافِيَ الْاَمْرَاض! Mayn hubb-e-dunya aur gunahon ki beemari say sehhat yabi ka suwal karta hon, Aye Parwardigar عَزَّوَجَلَّ! Saiyyid-ul-Abrar صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay sadaqay mujhay shifa-e-kamilah 'ata farma, mujhay nayk bana day aur mujhay mareez-e-'Ishq-e-Mustafa bana aur mujhay Gham-e-Madinah say nawaz day.

Mayn gunahon may lithrra huwa hoon
Bad say badtar hoon bigrra huwa hoon
'Afw-e-Jurm-o-Qusor-o-Khata ki
Mayray Maula Tu khayrat day day

(Awwal-o-Aakhir Durood-e-Pak aur 3 baar Labbaik parrhiye)

Ya Rab-e-Mustafa عَزَّوَجَلَّ! Tujhay tamam Ambiya-o-Sahabah-o-Ahl-e-Bayt-o-Jumla Awliya ka wastah hamaray beemaron ko shifa 'ata farma, qarz daron kay qarzay utaar day, tangdaston ko farakh dasti day, bay rozgaron ko halal aasan rozi 'ata farma, bay awladon ko baghayr operation kay 'aafiyat kay sath nayk awlad 'ata kar, jin kay rishton may rukawatayn hayn unhayn nayk rishtay naseeb farma, ya

Rab-e-Mustafa عَزَّوَجَلَّ! Musalmonon ko farangi fashion ki aafat say chhurra kar Ittiba'-e-Sunnat ki sa'adat 'inayat farma, ya Rab-e-Mustafa عَزَّوَجَلَّ! Jo bay ja muqaddamon may ghiray hayn unhayn najat 'ata farma, jin kay rothay hayn un ko mana day, jin kay bichrray hayn un ko mila day, jin kay gharon may na chaqiyan hayn un ko aapas may sheer-o-shakar kar day, ya Rab-e-Mustafa! عَزَّوَجَلَّ Jin par sihr hay ya jo aasayb zadah hayn unhayn sihr-o-aasayb say chhutkarah 'ata farma, ya Rab-e-Mustafa عَزَّوَجَلَّ! Musalmanon ko aafat-o-baliyyat say bacha, dushmanon ki dushmani, shareeron kay shar, haasidon kay hasad aur badnigahon ki nigah-e-bad say Musalmano ko mahfooz-o-ma`moon farma.

Woh kay 'arsay say beemar hayn jo
Jin-o-Jado say bayzar hayn jo
Apni rahmat say un ko shifa ki
Mayray Maula Tu khayrat day day

(Awwal-o-Aakhir Durood-e-Pak aur 3 baar Labbaik parrhiye)

Ya Rab-e-Kareem عَزَّوَجَلَّ! Bibi Fatimah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا ka wasitah, Saiyyidah Zaynab, Saiyyidah Sakeenah, Bibi Hawwa, Bibi Sarah, Bibi Haajirah, Bibi Aasiah aur Bibi Maryam رَضِیَ اللّٰہُ عَنْہُنَّ ka sadaqah, hamari Maoon behnon aur baytiyon ko sharam-o-haya ki chadar naseeb farma aur unhayn har na Mahram ma' apnay daywar-o-jayth, chacha, khalah zad, phopi zad, mamon zad, behnoi, phopa aur khalo[1] sab say saheeh shar'i pardah karnay ki tawfeeq 'ata farma.

Day day pardah mayri baytiyon ko
Maoon behnon sabhi 'auraton ko
Bheek day day Tu apni 'ata ki
Mayray Maula Tu khayrat day day

[1] Bad qismati say in tamam 'azeezon say aaj kal umoman pardah nahin kiya jata halan kay Shari'at nay un kay sath bhi parday ka hukm diya hay. In ki aapas may bay pardagi aur bay takkallufi may sakht gunahgari aur 'azab-e-naar ki haqdari hay.

(Awwal-o-Aakhir Durood-e-Pak aur 3 baar Labbaik parrhiye)

Ya Allah عَزَّوَجَلَّ! Aysa ‘amal jo tayri bargah may maqbool na ho, aysa dil jo tayri yaad say ghaafil rahay, aysi aankh jo filmayn daramay daykhti aur bad nigahi karti rahay, aysay kaan jo ganay bajay aur gheebat-o-chughli suntay rahay, aysay paoon jo buri majlison ki taraf chal kar jatay rahayn, aysay hath jo zulm kay liye uthtay rahayn, aysi zaban jo fuzool goi aur gali galoch say baaz na aaye, aysa dimagh jo buray mansobay bandhta rahay aur aysay seenay say jo musalmanon kay keenay say labrayz ho tayri panah mangta hoon, Aye mayray piyaray Parwardigar عَزَّوَجَلَّ! Makkay Madinay kay Tajdar صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم aur tayri ‘ata say kul khudaye kay Malik-o-Mukhtar صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay sadaqay Jumlah Mujtahideen-o-A`immah Arba’ah aur Salasil-e-Arba’ah kay tamam Awliya-e-Kiraam kay waseelay say apna taabi’ farman bana kar mujh par fazl-o-Ihsan farma.

Aye Khuda-e-Mustafa عَزَّوَجَلَّ! Tujhay har ‘Aashiq-e-Rasool ka wastah, mujhay Gham-e-Mustafa may ronay wali aankh aur tarrapnay wala dil ‘inayat farma aur sacha ‘Aashiq-e-Rasool bana aur mayra seenah Mahabbat-e-Habib ka Madinah bana day aur mujhay baywafa dunya ka nahin Madinay ka deewanah bana day.

Peecha mayra dunya ki mahabbat say chhurra day
Ya Rab! Mujhay deewanah Madinay ka bana day

(Awwal-o-Aakhir Durood-e-Pak aur 3 baar Labbaik parrhiye)

Ya Rab-e-Mustafa عَزَّوَجَلَّ! Tujhay Ka’bah Mu’azzamah aur Gumbad-e-Khazra ka wastah, mayray Hajj-o-Ziyarat aur mayri jaaiz du’aen jo

mayray haq may behtar hon woh qabool farma aur mujhay Mustajab-ud-Da'waat bana day mayri aur Maydan-e-'Arafaat may haazir har Haji ki maghfirat farma, aur mujhay har saal Hajj-o-Ziyarat-e-Madinah say Musharraf farma aur mujhay Madinah pak may Zayr-e-Gumbad-e-Khazra Jalwah-e-Mahboob صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم may 'aafiyat kay sath shahadat, Jannat-ul-Baqee' may madfan aur Jannat-ul-Firdaus may apnay piyaray Habib صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka parraus naseeb farma. Ya Rab-e-Mustafa عَزَّوَجَلَّ! Mujhay jin jin Islami bhaiyon aur Islami behnon nay du'aon kay liye kaha, ba-tufayl Tajdar-e-Madinah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم un sab ki har jaaiz muraad may un ki behtari par nazar farma aur un sab ki bakhshish karday.

اٰمِـیْن بِجَاہِ النَّبِیِّ الْاَمِـیْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Jin jin muraadon kay liye ahbab nay kaha
Paysh-e-Khabeer kiya mujhay hajat khabar ki hay
(Hadaaiq-e-Bakhshish)

(Awwal-o-Aakhir Durood-e-Pak aur 3 baar Labbaik parrhiye)

Ghurob-e-Aaftab kay ba'd tak du'a jari rakhiye

Isi tarah aah-o-zari kay sath du'a jari rakhiye yahan tak kay aaftab doob jaye aur raat ka halka sa hissah aa jaye, is say pahlay jaye wuqof (ya'ni jahan aap thahray huway hayn) say chal parrna man'a hay aur ghurob-e-aaftab say qabl Hudod-e-'Arafaat say baahir nikal jana Haraam hay aur Dam laazim, agar guroob-e-aaftab say qabl hi wapas 'Arafaat may dakhil ho gaya to Dam saaqit ho jaye ga. yaad rahay! Aaj Haji ko Namaz-e-Maghrib yahan nahin balkay Isha kay waqt may Muzdalifah may Maghrib-o-Isha mila kar parrhni hay.

Gunahon say paak ho Gaye

Piyaray piyaray Hajiyo! Aap kay liye Yeh zarori hay kay Allah عَزَّوَجَلَّ kay sachay wa'don par bharosa kar kay yaqeen kar lijiye kay aaj Mayn gunahon say aysa pak ho gaya hoon jaysa kay us din jab kay maa kay payt say payda huwa tha. Ab Koshish kijiye kay aay`indah gunah na hon. Namaz, Rozah, Zakat waghayrah may hargiz kotahi na ho, filmon daramon aur gano baajon neez haraam rozi kamanay, daarrhi mundanay ya aik mutthi say ghatanay, maa baap ka dil dukhanay waghayrah waghayrah gunahon may mulawwas ho kar kahin phir aap Shaytan kay chungal may na phans jayen.

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Muzdalifah ko rawangi

Jab ghurob-e-aaftab ka yaqeen ho jaye to 'Arafaat Shareef say Janib-e-Muzdalifah shareef chaliye, rastay bhar Zikr-o-Durood aur Du'a-o-Labbaik-o-Zari-o-Buka (ya'ni ronay dhonay) may masroof raho. Kal Maydan-e-'Arafaat Shareef may huqooqullah ma'af huway yahan Huqooq-ul-'Ibaad mu'aaf farmanay ka wa'dah hay.

(Bahar-e-Shari'at, vol. 1, pp. 1131/ 1133)

Ay lijiye! Muzdalifah Shareef aa gaya! Har taraf chahal pahal aur khoob ronaq lagi huyi hay, Muzdalifah kay shuru' may kaafi rush hota hay, aap bay dharrak aagay say khoob aagay barrhtay chalay jaiye اِنْ شَآءَاللّٰه عَزَّوَجَلَّ andar ki taraf kaafi kushadah jagah mil jaye gi magar Yeh ihtiyat rahay kay kahin Mina Shareef ki had may daakhil na ho jaye. Paydal chalnay walon kay liye Mashwarah hay kay Muzdalifah may daakhil honay say pahlay pahlay Istinja-o-Wuzu ki Tarkeeb bana layn warnah bheerr may sakht Aazmaish ho sakti hay.

Maghrib-o-Isha mila kar perrhnay ka tareeqah

Yahan aap ko aik hi Azaan aur aik hi Iqamat say Namaz-Maghrib-o-Isha waqt-e-Isha may ada karni hayn, lihaza Azaan-o-Iqamat kay ba'd pahlay maghrib kay 3 Farz ada kar lijiye, salam phayrtay hi fauran Isha kay Farz parrhiye phir Maghrib ki Sunnatayn, Naflayn (Awwabeen) is kay ba'd Isha ki Sunnatayn, Naflayn aur Witr-o-Nawafil ada kijiye. *(Bahar-e-Shari'at, vol. 1, pp. 1132)*

Kankariyan chun lijiye

Aaj ki shab ba'z Akaabir Ulama رَحِمَهُمُ اللّٰهُ تَعَالٰی kay nazdeek **Laylat-ul-Qadr** say bhi Afzal hay, Yeh raat ghaflat ya khush gappiyon may zaai' karna sakht mahroomi hay, ho sakay to sari raat Labbaik aur Zikr-o-Durood may guzariye. *(Ayezan, pp. 1133)*

Raat hi may shaytano ko marnay kay liye pak jagah say 49 kankariyan khajor ki ghutli ki size kay barabar chun lijiye balkay kuch ziyadah lay lijiye ta kay war khali janay ki surat waghayrah may kaam aa sakayn,in ko 3 baar dho lijiye, kankariyan barray patthar ko torr kar na banaiye. Na pak jagah say ya Masjid say ya jamray kay paas say kankariyan mat lijiye.

Aik zaroori hidayat

Aaj Namaz-e-Fajr Awwal waqt may ada karna Afzal hay magar Namaz us waqt ada kijiye jab kay subh-e-saadiq yaqeeni taur par ho jaye. 'Umoman Mu'allim kay aadami bahut jaldi machatay hayn aur ibtida-e-waqt-e-fajr say pahlay hi "Salah Salah" chillana shuru' kar daytay hay aur ba'z Hujjaj waqt say qabl hi Namaz ada kar laytay hayn! Aap aysa mat kijiye balkay dusron ko bhi narmi kay sath nayki

ki dawat dijiye kay abhi waqt nahin huwa, jab top ka golah[1] chhotay tab Namaz ada kijiye.

Wuqoof-e-Muzdalifah

Muzdalifah may raat guzarna Sunnat-e-Mua`kkadah hay magar is ka wuqoof Wajib hay. Wuqoof-e-Muzdalifah ka waqt subh-e-saadiq say lay kar tulo'-e-aaftab tak hay, is kay darmiyan agar aik lamhah bhi yahan guzar liya to wuqoof ho gaya, zahir hay kay jis nay Fajr kay waqt may Muzdalifah kay andar Namaz-e-Fajr ada ki us ka wuqoof saheeh ho gaya, jo koi subh-e-saadiq say pahlay hi Muzdalifah say chala gaya us ka Wajib tark ho gaya, lihaza us par Dam Wajib hay. haan, 'aurat, beemar ya za'eef ya kamzoor kay jinhayn bheerr kay sabab eiza pohanchnay ka andayshah ho agar majboran chalay gaye to kuch nahin. *(Bahar-e-Shari'at, vol. 1, pp. 1135)*

Kooh-e-Mash'ar-ul-Haraam par agar jagah na milay to us kay daman may aur agar yeh bhi na ho sakay to "Wadi-e-Muhassir"[2] kay siwa kay yahan wuqoof karna na jaaiz hay jahan jagah mil jaye wuqoof kijiye aur Wuqoof-e-'Arafaat wali tamam baatayn yahan bhi malhooz Rakhiye (ya'ni Labbaik ki kasrat kijiye aur Zikr-o-Durood aur du'a may mashghol ho jaiye. *(Ayezan, pp. 1133)*

اِنْ شَآءَاللّٰه عَزَّوَجَلَّ Jo kuch maangnay gay woh paye gay kay kal 'Aarafaat Shareef may Huqooqullah mu'aaf huway thay yahan Huqooq-ul-'Ibad mu'aaf farmanay ka wa'dah hay. (Huqooq-ul-'Ibad mu'aaf honay ki tafseel peechay guzri)

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[1] Subh-e-saadiq kay waqt Muzdalifah may top ka golah chalaya jata hay ta kay Hujjaj ko Fajr ki Namaz kay waqt ka pata chal jaye.

[2] Yeh Mina aur Muzdalifah kay beech may hay aur yeh un donon ki hudod say kharij Muzdalifah say Mina ko jatay huway baaen (yani ultay) hath ko jo paharr parrta hay us ki choti say shuru' ho kar 545 hath tak hay. Yahan Ashab e Feel (yani hathi walay) aa kar thahray thay aur un par 'azab-e-abaabeel naazil huwa tha, yahan wuqoof jaiz nahin. Is jagah say jald guzarna aur 'Azab-e-Ilahi say panah mangni chahiye.

Namaz say qabl magar Tuloo'-e-Fajr kay ba'd yahan say chala gaya ya tuloo'-e-aaftab kay ba'd gaya to bura kiya magar us par Dam waghayrah Wajib nahin. *(Ayezan)*

Muzdalifah say Mina jatay huway rastay may parrhnay ki du'a

Jab tuloo'-e-aaftab may 2 rak'at perrhnay ka waqt baaqi rah jaye to suway Mina Shareef rawanah ho jaye aur rastay bahr Labbaik aur Zikr-o-Durood ki takrar rakhiye. Aur Yeh du'a parrhiye:

اَللّٰهُمَّ اِلَيْكَ اَفَضْتُ وَمِنْ عَذَابِكَ اَشْفَقْتُ وَاِلَيْكَ رَجَعْتُ وَمِنْكَ رَهِبْتُ فَاقْبَلْ

نُسُكِيْ وَعَظِّمْ اَجْرِيْ وَارْحَمْ تَضَرُّعِيْ وَاقْبَلْ تَوْبَتِيْ وَاسْتَجِبْ دُعَآىِٕيْ ؕ

Tarjamah: Aye Allah عَزَّوَجَلَّ! Mayn tayri taraf wapas huwa aur tayray azab say dara aur tayri taraf rujo' kiya aur tujh say khauf kiya, Tu mayri 'ibadat qabol kar aur mayra ajr ziyadah kar aur mayri 'aajizi par rahm kar aur mayri taubah Qabool kar aur mayri du'a mustajab (ya'ni maqbool) farma.

Mina nazar aaye to yeh du'a parrhiye

Mina Shareef nazar aaye to (Awwal aakhir Durood Shareef kay sath) wohi du'a parrhiye jo Makkah Mukarramah زَادَهَااللّٰہُ شَرَفًا وَّ تَعْظِیْمًا say aatay huway Mina daykh kar parrhi thi. Du'a yeh hay.

اَللّٰهُمَّ هٰذِهٖ مِنًى فَامْنُنْ عَلَيَّ بِمَا مَنَنْتَ بِهٖ عَلٰٓى اَوْلِيَآىِٕكَ

Tarjamah: Aye Allah عَزَّوَجَلَّ! Yeh Mina hay mujh par woh Ihsan farma jo Tu nay apnay Awliya par farmaya.

Ya Ilahi fazl kar tujh ko Mina ka wastah
Hajiyon ka wastah kul Awliya ka wastah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

10 Zul-Hijjah ka pahla kaam

Muzdalifah Shareef say Mina Shareef pohanch kar seedhay Jamrat-ul-'Aqabah ya'ni barray Shaytan ki taraf tashreef laiye, aaj sirf isi aik ko kankariyan marni hayn, pahlay Ka'bah Shareef ki samt ma'loom kar lijiye phir jamray say kam az kam panch hath (ya'ni taqreeban 2 $^1/_2$ (Dhai) gaz) door (ziyadah ki koi qayd nahin) is tarah kharray hon kay Mina aap kay seedhay hath par aur Ka'bah Shareef ultay hath ki taraf rahay aur munh Jamray ki taraf ho, 7 kankariyan apnay ultay hath may rakh lijiye balkay 2 , 3 zaaid lay lejiye[1]. Ab seedhay hath ki chutki may lay kar aur hath achhi tarah utha kar kay baghal ki rangat zaahir ho har baar بِسْمِ اللّٰہِ اَللّٰہُ اَکْبَرُ kahatay huway aik aik kar kay saat kankariyan is tarah mariye kay tamam kankariyan Jamray tak pohanchayn warnah kam az kam 3 hath kay faslay tak girayn. Pahli kankari martay hi Labbaik kahna mauqoof kar dijiye jab 7 poori ho jayen to wahan na rukiye, na seedhay jaiye na daen baen balkay foran zikr-o-du'a kartay huway palat aaiye. *(Bahar-e-Shari'at, vol. 1, pp. 1193)*

(Fauran palatna hi Sunnat hay magar ab jadeed ta'meerat kay sabab palatna mumkin nahin raha lihaza kankariyan maar kar kuch aagay barrh kar "U-turn" ki Tarkeeb karni ho gi)

Rami kay waqt ihtiyat kay 5 madani phool

5 Madani Phool

Khush naseeb Hajiyo! Rami jamraat kay waqt khusosan 10 Zul-Hijjah ki subh Hajiyon ka zabardast Rayla hota hay aur ba'z awqat is may log kuchlay bhi jatay hayn. Sag-e-Madinah nay 1400 Hijri may 10 Zul-Hijjah ko subh Mina Shareef may apni aankhon say

[1] Kaash! Is waqt dil may niyyat haazir ho jaye kay mujh par jo buri khuwahishat musallat hayn inhayn maar bhaganay may kamyab ho jaoon.

yeh larzah khayz manzar daykha tha kay lashon ko utha utha kar aik qitaar may litaya ja raha tha magar ab jagah may kaafi tawsee' kar di gaye hay neechay kay hissay kay 'alawah uper 4 manzilayn mazeed bana di gaye hayn is liye hujoom kaafi taqseem ho jata hay. Kuch ihtiyatayn 'arz karta hoon:

1. 10 ki subh kaafi hujoom hota hay, dopahar kay 3, 4 bajay bheerr kam ho jati hay ab agar Islami behnayn bhi sath hon to haraj nahin upper ki manzil say Rami karayn gay to rush aur bhi kam milay ga aur khhuli hawa bhi mil sakay gi.

2. Rami may chharri, chhatri aur deegar saman sath na lay jaiye, intizamiyah kay Ahalkar lay laytay hayn, wapas milna dushwar hota hay. haan, chhota sa school bag agar kamar par latka huwa ho to ba'z awqat lay janay daytay hayn magar 10 ki Rami may yeh bhi na hi lay jaye to behtar hay kay rok liya to aap Aazmaish may parr saktay hayn. 11 aur 12 ki Rami may choti moti cheezayn lay janay kay mu'amlay may intizamiyah ki taraf say sakhti qadray kam ho jati hay.

3. Wheelchair walon kay liye Rami ka munasib waqt teenon din ba'd Namaz-e-'Asr hay.

4. Kankariyan maartay waqt koi cheez hath say chhot kar gir jaye ya paoon say chappal nikalti mahsoos ho to hujoom honay ki surat may hargiz mat jhukiye.

5. Jab kuch rufaqa mil kar Rami karna chahayn to pahlay hi say wapas milnay ki koi qareebi jagah muqarar kar kay us ki nishani yaad rakh lijiye warnah bicharr janay ki surat may bay had parayshani ho sakti hay. Bheerr kay deegar maqamaat par bhi is

baat ka khayal rakhye. Sag-e-Madinah nay aysay aysay borrhay Hajiyon aur Hajjanon ko bicharrtay daykha hay kay bay charon ko apnay Mu'allim tak ka naam ma'loom nahin hota aur phir bay charon kay liye woh Aazmaish hoti hay kay اَلْاَمَانْ وَالْحَفِيْظ.

8 Madani Phool

Rami kay 8 madani phool

Do farameen-e-Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

1. Arz ki gaye: Rami-e-Jimaar may kiya sawab hay? Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay Irshad farmaya: Tu apnay Rab عَزَّوَجَلَّ kay nazdeek is ka sawab us waqt paye ga kay tujhay is ki Ziyadah hajat hogi. *(Mu'jam-ul-Awsat, vol. 3, pp. 150, Hadees. 4147)*

2. Jamron ki Rami karna tayray liye Qiyamat kay din Noor ho ga. *(Targheeb-o-Tarheeb, vol. 2, pp. 134, Hadees. 3)*

3. 7 kankariyon say kam maarna Jaaiz nahin. Agar sirf 3 maarayn ya bilkul Rami na ki to Dam Wajib hoga aur agar 4 maarayn to baaqi har kankari kay badlay sadaqah hay. *(Radd-ul-Muhtar, vol. 3, pp. 608)*

4. Agar sab kankariyan aik sath phaynki to yeh 7 nahin faqat aik mani jaye gi. *(Ayezan, pp. 607)*

5. Kankariyan zameen ki jins say hona zarori hayn. (Jaysay kankar, patthar, chona, mitti) agar mayngni maari to Rami nahin ho gi. *(Durr-e-Mukhtar-o-Radd-ul-Muhtar, vol. 3, pp. 608)*

6. Isi tarah ba'z log Jamraat par dabbay, ya jotay maartay hayn yeh bhi koi Sunnat nahin aur kankari kay badlay jota ya dabba maara to Rami hogi hi nahin.

7. Rami kay liye behtar yahi hay kay Muzdalifah say kankariyan li jayen magar lazmi nahin dunya kay kisi bhi hissay ki kankariyan maarayn gay Rami durust hay.

8. 10 ki Rami tulo'-e-aaftab say lay kar zawaal tak Sunnat hay, zawaal (ya'ni ibtida-e-waqt-e-zuhr) say lay kar ghuroob-e-aaftab tak Mubah (ya'ni jaaiz) hay aur ghuroob-e-aaftab say subh-e-saadiq tak makroh hay. Agar kisi 'uzr kay sabab ho masalan charwahay nay raat may Rami ki to karahat nahin. *(Ayezan, pp. 610)*

Islami behnon ki Rami

Umoman daykha jata hay kay mard bila 'uzr auraton ki taraf say Rami kar diya kartay hayn is tarah Islami behnayn Rami ki sa'adat say mahroom rah jati hayn aur chunkay Rami Wajib hay lihaza Tark-e-Wajib kay sabab un par Dam bhi Wajib ho jata hay lihaza Islami behnayn apni Rami khud karayn.

Mareezon ki Rami

Ba'z Haji saahiban yun to har jagah dandanatay phirtay hayn laykin ma'mooli si beemari kay sabab woh dusron say Rami karwa laytay hayn.

Mareez ki taraf say Rami ka tareeqah

Sadr-us-Shari'ah, Badr-ut-Tareeqah Hazrat 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: jo shakhs mareez ho kay Jamray tak Suwari par bhi na ja sakta ho, woh dusray ko hukm kar day kay is ki taraf say Rami karay aur us ko chahiye kay pahlay apni taraf say 7 kankariyan maarnay kay ba'd mareez ki taraf say Rami karay ya'ni jab kay khud Rami na kar chuka ho aur agar yun kiya kay aik kankari apni taraf say maari phir aik mareez ki tarf say, yunhi 7 baar kiya to Makrooh hay aur mareez kay baghayr hukm Rami kar di to jaaiz na huyi aur agar mareez may itni taqat nahin kay Rami karay to behtar Yeh kay us ka sathi us kay hath par kankari rakh

kar Rami karaye. Yunhi bayhosh ya majnoon ya na samajh ki taraf say us kay sath walay Rami kar dayn aur behtar yeh kay un kay hath par kankari rakh kar Rami karayen. *(Bahar-e-Shari'at, vol. 1, pp. 1148)*

Hajj ki Qurbani kay 7 madani phool

7 Madani Phool

1. 10 ko barray Shaytan ki Rami karnay kay ba'd Qurban gah tashreef laiye aur Qurbani kijiye, Yeh woh Qurbani nahin jo Baqrah Eid may huwa karti hay balkay Hajj kay shukranay may Qarin aur Mutamatti' par Wajib hay chaahay woh Faqeer hi kyun na ho, Mufrid kay liye Yeh Qurbani Mustahab hay chaahay woh ghani (maaldar) ho.
2. Yahan bhi janwar ki wahi sharaait hayn jo Baqrah Eid ki Qurbani ki hoti hayn. *(Bahar-e-Shari'at, vol. 1, pp. 1140)*

Masalan Bakra (is may Bakri, Dumbah, Dumbi, aur Bhayrr (nar-o-madah donon shamil hayn) aik saal ka ho, is say kam umar ho to Qurbani jaaiz nahin, ziyadah ho to jaaiz balkay Afzal hay. haan Dumbah ya Bhayrr ka 6 maheenay ka bachcha agar itna barra ho kay door say daykhnay may saal bhar ka ma'loom hota ho to is ki Qurbani jaaiz hay. *(Durr-e-Mukhtar, vol. 9, pp. 533)*

Yaad rakhiye! Mutlaqan 6 maah kay Dumbay ki Qurbani jaaiz nahin, is ka itna farbah (ya'ni tagrra) aur qad aawar hona zaroori hay kay door say daykhnay may saal bhar ka lagay. Agar 6 maah balkay saal may aik din bhi kam umar ka Dumbah ya Bhayrr ka bacha jo door say daykhnay may saal bhar ka nahin lagta to is ki Qurbani nahin ho gi.

3. Agar janwar ka kaan aik tihaye ($^1/_3$) say ziyadah kata huwa ho ga to Qurbani ho gi hi nahin aur agar tihaye ya is say kam kata huwa

ho, ya chira huwa ho ya us may soorakh ho isi tarah koi thorra sa ‘aib ho to Qurbani ho to jaye gi magar Makrooh (Tanzeehi) ho gi.

4. Zabh karna aata ho to khud zabh karay kay Sunnat hay, warnah zabh kay waqt haazir rahay. *(Bahar-e-Shari’at, vol. 1, pp. 1141)*

Dusray ko bhi Qurbani ka naaib kar saktay hayn[1].

5. Ount ki Qurbani Afzal hay kay hamaray piyaray Aaqa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay Hijjat-ul-Wada’ kay mauqa’ par apnay dast-e-mubarak say 63 ount nahr farmaye. Aur Sarkar-e-Madinah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki ijazat say baqiyyah ount Hazrat-e-‘Ali رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ nay nahr farmaye.

(Muslim, pp. 634, Hadees. 1218)

Aik aur riwayat may hay kay Sarkar-e-Namdar صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay paas 5 ya 6 ount laaye gaye to ounton par bhi goaya aik wajd tari tha aur woh is tarah aagay barrh rahay thay kay har aik chahta tha kay pahlay mujhay nahr honay ki sa’adat mil jaye.

(Abu Dawood, vol. 2, pp. 211, Hadees 1765)

Har ik ki aarzu hay pahlay mujh ko zabh farmayen
Tamashah kar rahay hayn marnay walay Eid-e-Qurban may

(Zauq-e-Na’at)

6. Behtar Yeh hay kay zabh kay waqt janwar kay donon hath , aik paoon bandh lijiye zabh kar kay khol dijiye. Yeh Qurbani kar kay apnay aur tamam musalmanon kay Hajj-o-Qurbani Qabool honay ki du’a mangiye. *(Bahar-e-Shari’at, vol. 1, pp. 1141)*

7. 10 ko Qurbani karna Afzal hay 11 aur 12 ko bhi kar saktay hayn magar 12 ko ghurob-e-aaftab par Qurbani ka waqt khatm ho jata hay.

[1] Qurbani kay masaail ki tafseeli ma’lomaat kay liye Maktabah-tul-Madinah ki matbu’ah Bahar-e-Shari’at jild 3, safha 327 ta 353 neez Maktabah-tul-Madinah ka matbu’ah risalah “Ablaq Ghorray Suwar” parrhiye.

Haji aur Baqrah Eid ki Qurbani

Suwal: Haji par Baqrah Eid ki Qurbani Wajib hay ya nahin?

Jawab: Muqeem maaldar Haji par Wajib hay, Musafir Haji par nahin agar chay maaldar ho. Baqrah Eid ki Qurbani ka haram Shareef may hona zaroori nahin, apnay mulk may bhi kisi ko kah kar karwai ja sakti hay. Al-battah din ka khayal rakhna zaroori ho ga kay jahan Qurbani honi hay wahan bhi aur jahan Qurbani wala hay wahan bhi donon jagah Ayyaam-e-Qurbani hon. Muqeem Haji par Qurbani Wajib honay kay baray may "Al Bahr-ur-Raaiq" may hay: agar Haji Musafir hay to us par Qurbani Wajib nahin hay, warnah woh (ya'ni Muqeem Haji) Makki ki tarah hay aur (ghani honay ki surat may) us par Qurbani Wajib hay. *(Bahr-ur-Raaiq, vol. 2, pp. 606)*

'Ulama-e-Kiraam nay jis Haji par Qurbani Wajib na honay ka qawl kiya hay us say muraad woh Haji hay jo Musafir ho. Chuna chay "Mabsoot" may hay Qurbani shahar walon par Wajib hay, Hajiyon kay 'alawah aur yahan shahar walon say muraad Muqeem hayn aur Hajiyon say muraad Musafir hay, Ahl-e-Makkah par Qurbani Wajib hay agar chay wo Hajj karen. *(Al Mabsoot, vol. 6, pp. 24)*

Qurbani kay token

Aaj kal bahut saray Haji sahiban bank may Qurbani ki raqam jama' karwa kar token haasil kartay hayn, ap aysa mat kijiye. Idaray kay zaree'ay Qurbani karwanay may sarasar khatrah hay kyun kay Mutamatti' aur Qarin kay liye Yeh tarteeb Wajib hay kay pahlay Rami karay phir Qurbani aur phir Halq agar is tarteeb kay khilaf kiya to Dam Wajib ho jaye ga. Ab aap nay idaray ko raqam jama' karwa di, unhon nay agar chay Qurbani ka waqt bhi bata diya phir bhi is baat ka

pata lagna bay had dushwar hay kay aap ki taraf say Qurbani waqt par huyi ya nahin! Agar aap nay Qurbani say pahlay hi Halq karwa diya to aap par Dam Wajib ho jaye ga. idaray kay zaree'ay Qurbani karwanay walon ko yeh ikhtiyar diya jata hay kay agar woh apni Qurbani ka saheeh waqt ma'loom karna chahayn to 30 afrad par apna aik numaindah Muntakhab kar layn us ko phir "khusosi pass" jari kiya jata hay aur woh ja kar sab ki qurbaniyan hoti daykh sakta hay. Magar yahan bhi aik khatrah mojood hay aur woh yeh kay idaray walay laakhaun janwar khareedtay hayn aur un sab ka bay 'aib hona qareeb ba na mumkin hay. Aksar karwan walay bhi ijtima'i qurbaniyon ki Tarkeeb kartay hayn magar un may bhi ba'zon ki "bad 'unwaniyon" ki bad tareen dastanayn hayn! Bahar haal munasib yehi hay kay apni Qurbani aap khud hi karayn.

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

17 Madani Phool

Halq aur Taqseer kay 17 madani phool

Hajj-o-'Umray kay Ihram kholnay kay waqt sar mundwanay kay muta'lliq 2 Farameen-e-Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم mulahazah farmaye:

1. Baal mundanay may har baal kay badlay aik nayki hay aur aik gunah mitaya jata hay. *(At-Targheeb-wat-Tarheeb, vol. 2, pp. 135)*

2. Sar mundanay may jo baal zameen par giray ga, woh taray liye Qiyamat kay din Noor ho ga. *(Ayezan)*

3. Qurbani say faarigh ho kar qiblay ki taraf munh kar kay Islami bhai Halq karayn ya'ni tamam sar kay baal mundwa dayn ya Taqseer ya'ni kam az kam ($^1/_4$) sar kay baal ungli kay poray kay

barabar katwayen. 2, 3 jagah say chand baal qeenchi say kaat layna kaafi nahin.

4. Halq ho ya Taqseer seedhi janib say ibtida kejiye.

5. Islami behnayn sirf Taqseer karwayen ya'ni ¼ sar kay baalon may say har baal ungli kay poray kay barabar katwayen ya khud hi qeenchi say kaat layn. Inhayn sar mundwana Haraam hay.

(Bahar-e-Shari'at, vol. 1, pp. 1142)

(Yaad rahay! Aurat ka ghayr mard say baal katwana kuja us kay aagay apnay baal zaahir karna bhi jaaiz nahin).

6. Baal chunkay chhotay barray hotay hayn lihaza aik poray say ziyadah katwayen ta kay chothai sar kay baal kam az kam aik poray kay barabar kat jayen.

7. Ab Ihram say baahar honay ka waqt aa gaya to ab Muhrim (ya'ni Ihram wala) apna ya dusray ka sar mond ya qasr kar sakta hay agar chay dusra bhi Muhrim ho.

8. Halq ya Taqseer say pahlay agar naakhun katar wayen gay ya khat banwayen gay to Kaffarah laazim aaye ga. Is mauqa' par sar mundwanay kay ba'd monchhayn tarashwana, muway zeer-e-naaf door karna Mustahab hay.

9. Halq ya Taqseer ka waqt ayyaam-e-nahr ya'ni 10, 11 aur 12 Zul-Hijjah hay aur Afzal 10. Agar 12 kay ghurob-e-aaftab tak Halq ya Taqseer na kiya to Dam aaye ga. *(Aalamgeeri, vol. 1, pp. 231)*

10. Jis kay sar par baal na hon, qudrati ganj ho usay bhi sar par ustarah phirwana Wajib hay. *(Aalamgeeri, vol. 1, pp. 231)*

11. Agar kisi kay sar par phurryan hayn. Jin ki wajah say mundwa nahin sakta aur baal bhi itnay barray nahin kay katwa sakay to is

majboori kay sabab us say mundwana aur katarwana saaqit ho gaya usay bhi mundwanay aur katarwanay walon ki tarah sab cheezayn halal ho gaye magar behtar yeh hay kay ayyam-e-nahr khatm honay tak ba dastor Ihram may rahay. *(Ayezan)*

12. Halq ya Qasr Mina Shareef may Sunnat hay jab kay Hudood-e-Haram may Wajib. Agar Hudood-e-Haram say baahar kiya to Dam Wajib hoga.

13. Halq ya Taqseer kay dawran yeh Takbeer parrhtay rahiye aur faarigh ho kar bhi parrhiye:

اَللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط

لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط وَلِلّٰهِ الْحَمْدُ ط

14. Ba'd-e-Faraghat awwal aakhir Durood Shareef kay sath yeh du'a parrhiye:

اَللّٰهُمَّ اَثْبِتْ لِيْ بِكُلِّ شَعْرَةٍ حَسَنَةً وَّامْحُ عَنِّيْ بِهَا سَيِّئَةً
وَّارْفَعْ لِيْ بِهَا عِنْدَكَ دَرَجَةً ط

Tarjamah: Aye Allah عَزَّوَجَلَّ! Har baal kay badlay mayray liye aik nayki likh day aur aik gunah mita day aur apnay haan har baal kay badlay mayra aik darajah buland farma day. *(Ihya-ul-Uloom, vol. 1, pp. 343)*

Aur Tamam Ummat kay liye Du'a-e-Maghfirat kijiye

15. Mufrid agar Qurbani karna chaahay to us kay liye Mustahab yeh hay kay Halq ya Taqseer Qurbani kay ba'd karwaye aur agar Halq kay ba'd Qurbani ki jab bhi haraj nahin aur Tamattu' aur Qiran walay kay liye Halq ya Taqseer Qurabni kay ba'd karna Wajib hay, agar pahlay Halq ya Taqseer karay ga to Dam Wajib ho jaye ga.

(Bahar-e-Shari'at, vol. 1, pp. 1142)

16. Baal dafan kar dayn aur hamayshah badan say jo cheez baal, naakhun, khaal juda hon dafan kar diya karayn. *(Ayezan, pp. 1144)*

17. Halq ya Taqseer kay ba'd ab 'aurat say suhbat karnay, ba shahwat usay hath laganay, bosah laynay, sharam gaah daykhnay kay siwa jo kuch Ihram nay Haram kiya tha sab Halal ho gaya. *(Ayezan)*

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Tawaf-e-Ziyarah kay 10 madani phool

10 Madani Phool

1. Tawaf-uz-Ziyarah ko "Tawaf-e-Ifazah" bhi kahtay hayn yeh Hajj ka dusra rukn hay, is ka waqt 10 Zul-Hijjah ki subh-e-saadiq say shuru' hota hay is say qabl nahin ho sakta. Is may 4 phayray farz hayn baghayr is kay Tawaf ho ga hi nahin aur Hajj na ho ga aur poray 7 karna Wajib hay.

2. Tawaf-uz-Ziyarah 10 Zul-Hijjah ko kar layna afzal hay, lihaza pahlay Jamrat-ul-'Aqabah ki Rami phir "Qurbani" aur is kay ba'd Halq ya Taqseer say faarigh ho layn, ab Afzal yeh hay kay kuch Qurbani ka gosht kha kar paydal Makka Mukarramah haazir hon aur yeh bhi Afzal hay kay Baab-us-Salam say Masjid-ul-Haram Shareef may daakhil hon.

3. Afzal waqt to 10 tareekh hi hay magar teeno din ya'ni 12 kay ghurob-e-aaftab tak Tawaf-e-Ziyarat kar saktay hayn chunkay 10 tareekh ko bheerr ziyadah hoti hay lihaza apni sahulat ko paysh-e-nazar rakhna bahut mufeed rahay ga. Is tarah اِنْ شَآءَاللّٰه عَزَّوَجَلَّ muta'adad takleef dah cheezon aur ba'z soraton may dusron ki eiza rasaaniyon, auraton say gud mud honay un say badan takranay aur Nafs-o-Shaytan kay behkaway may aa kar honay walay gunahon say bachat ho jaye gi.

4. Ba Wuzu aur satr-e-aurat kay sath Tawaf kijiye. (aksar Islami behnon ki kalaiyan Dawran-e-Tawaf khhuli hoti hayn agar "Tawaf-uz-Ziyarah" kay 4 phayray ya is say ziyadah is tarah kiye kay chaharum ($^1/_4$) kalai ya chothai ($^1/_4$) sar kay baal khulay thay to Dam Wajib ho gaya. Agar satr-e-aurat kay sath is Tawaf ka I'aadah (ya'ni naye siray say) kar liya to Dam saaqit ho jaye ga).

5. Agar Qarin aur Mufrid "Tawaf-e-Qudom" may aur Mutamatti' Hajj ka Iharm bandhnay kay ba'd kisi nafli Tawaf may Hajj kay "Ramal-o-Sa'i" say faarigh ho chukay hon to ab Tawaf-e-Ziyarat may is ki hajat nahin.

6. Agar Hajj kay Ramal-o-Sa'i say pahlay faarigh nahin huway thay to ab roz marrah kay kaprron hi may kar lijiye. Haan "Iztiba'" nahin ho sakay ga kyun kay ab is ka mauqa' na raha.

7. Jo 11 ko na jaye 12 ko kar lay is kay ba'd bila 'uzr takheer gunah hay, jurmanay may aik Qurbani karni ho gi. Haan masalan 'aurat ko hayz ya nifas aa gaya to un kay khatm kay ba'd Tawaf karay magar hayz ya nifas say agar aysay waqt pak huyi kay naha dho kar 12 tareekh may aaftab doobnay say pahlay 4 phayray kar sakti hay to karna Wajib hay, na karay gi gunahgar ho gi. Yun hi agar itna waqt usay mila tha kay Tawaf kar layti aur na kiya ab hayz ya nifas aa gaya to gunahgar huyi. *(Ayezan, pp. 1145)*

8. Agar Tawaf-uz-Ziyarah na kiya 'auratayn halal na hon gi chahay barson guzar jayen. *(Aalamgeeri, vol. 1, pp. 232)* isi tarah agar biwi nay nahin kiya to shohar us kay liye halal na ho ga.

9. Tawaf say faarigh ho kar 2 rak'at "Wajib-ut-Tawaf" ba dastor ada kijiye is kay ba'd "Multazam" par bhi haaziri dijiye aur "Aab-e-Zamzam" bhi khob payt bhar kar nosh kijiye.

10. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! mubarak ho kay aap ka Hajj mukammal ho gaya aur 'auratayn bhi halal ho gaye.

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

11 aur 12 ki Rami kay 18 madani phool

18 Madani Phool

1. 11 aur 12 Zul-Hijjah ko teeno shaytanon ko kankariyan maarni hayn. Is ki Tarkeeb yeh hay: pahlay Jamrat-ul-Owla (ya'ni chhota Shaytan) phir Jamrat-ul-Wusta (ya'ni manjhla Shaytan) aur aakhir may Jamrat-ul-'Aqabah (ya'ni barray Shaytan).

2. Dopahar (ya'ni Zuhr ka waqt shuru' honay) kay ba'd Jamrat-ul-Owla (ya'ni chhotay Shaytan) par aaiye aur Qiblay ki taraf munh kar kay 7 kankariyan maar kar Jamray say kuch aagay barrh jaiye aur ultay hath ki janib hat kar Qiblah ro kharray ho kar donon hath kandhon tak uthaiye kay hathayliyan aasman ki taraf nahin balkay Qiblay ki janib rahayn[1], ab Du'a-o-Istighfar may kam az kam 20 Aayatayn perrhnay ki miqdar mashghol rahiye.

3. Ab Jamrat-ul-Wusta (ya'ni manjhlay Shaytan) par bhi isi tarah kijiye.

4. Phir aakhir may Jamrat-ul-'Aqabah (ya'ni barray Shaytan) par us tarah "Rami" kijiye jis tarah aap nay 10 tareekh ko ki thi. (Tareeqah

[1] Rami-e-Jimar kay ba'd du'a may hathayliyon ka rukh Ka'bah ki taraf ho. Hajar-e-Aswad kay samnay kharra honay kay waqt hathayliyon ka rukh Hajar-e-Aswad ki taraf ho aur baqi ahwaal may aasman ki taraf ho.

peechay guzra) yaad rahay! Barray Shaytan ki "Rami kay ba'd aap ko thaharna nahin, fauran palat parrna aur isi dawran du'a bhi karni hay. (durust tareeqah yahi hay magar ab fauran palatna mumkin nahin raha lihaza kankariyan maar kar kuch aagay barrh kar "U-turn" ki Tarkeeb farma lijiye.

5. 12 ko bhi isi tarah teeno Jamraat ki Rami kijiye.

6. 11 aur 12 ki Rami ka waqt zawaal-e-aaftab (ya'ni ibtida-e-waqt Zuhr) say shuru' hota hay. Lihaza 11 aur 12 ki Rami dopahar say pahlay aslan (ya'ni bilkul) saheeh nahin. *(Bahar-e-Shari'at, vol. 1, pp. 1148)*

7. 10, 11, aur 12 ki raatayn (aksar ya'ni har raat ka aadhay say ziyadah hissah) Mina Shareef may guzarna Sunnat hay.

8. 12 ki Rami kar kay ghurob-e-aaftab say pahlay pahlay ikhtiyar hay kay Makkah Mu'zzamah ko rawanah ho jayen magar ba'd-e-ghurob chala jana ma'yoob hay. Ab aik din aur thaharna aur 13 ko badastor dopahar dhalay (ya'ni ibtida-e-waqt-e-Zuhr) Rami kar kay Makkah Shareef jana hoga aur yahi Afzal hay.

9. Agar Mina may 13 ki subh-e-saadiq ho gaye ab Rami karna Wajib ho gaya agar baghayr Rami kiye chalay gaye to Dam Wajib ho ga.

10. 11 aur 12 ki Rami ka waqt aaftab dhalnay (ya'ni Zuhr ka waqt shuru' honay) say subh-e-saadiq tak hay magar bila 'uzr aaftab doobnay kay ba'd Rami karna Makrooh hay.

11. 13 ki Rami ka waqt suhb-e-saadiq say ghurob-e-aaftab tak hay magar subh say ibtida-e-waqt-e-zuhr tak Makrooh (Tanzeehi) hay, Zuhr ka waqt shuru' honay kay ba'd Masnoon hay.

12. Kisi din ki Rami agar rah gai to dusray din Qaza kar lijiye aur Dam bhi dayna hoga. Qaza ka aakhiri waqt 13 kay ghurob-e-aaftab tak hay.

13. Rami aik din ki rah gaye aur aap nay 13 kay ghurob-e-aaftab say pahlay pahlay Qaza kar li tab bhi aur agar nahin ki jab bhi ya aik say ziyadah dinon ki rah gaye balkay bilkul Rami ki hi nahin har sorat may sirf aik hi Dam Wajib hay.

14. Zaaid bachi huyi kankariyan kisi ki zarorat ho to us ko day dijiye ya kisi pak jagah daal dijiye, un ko Jamro par Phaynk dayna Makrooh (Tanzeehi) hay.

15. Aap nay kankari maari aurh wo kisi kay sar waghayrah say takra kar jamray ko lagi ya 3 hath kay faslay par giri to jaaiz ho gaye.

16. Agar aap ki kankari kisi par giri aur us nay hath waghayrah ka jhatka diya jis say wahan tak pohanchi to us kay badlay ki dusri maariye.

17. Opar ki manzil say Rami ki aur kankari Jamray kay gird bani huyi piyalah numa faseel (ya'ni boundary) may giri to jaaiz ho gaye kyun kay faseel may say larrhak kar ya to Jamray ko lagti hay ya 3 hath kay faslay kay andar andar girti hay.

18. Agar shak ho kay kankari apni jagah pohanchi ya nahin to dubarah maariye. *(Bahar-e-Shari'at, vol. 1, pp. 1146)*

Rami kay 12 makroohat

(Number 1 aur 2 Sunnat-e-Mua`kkadah kay tark ki wajah say Isa`at. Jabkay baqiyyah sab Makrooh-e-Tanzeehi hayn)

1) 10 ki Rami baghayr majboori kay ghurob-e-aafatab kay ba'd karna. (Sunnat-e-Muakkadah kay khilaf honay kay sabab Isa`at hay).

2) Jamron may khilaf-e-tarteeb karna.

3) 13 ki Rami Zuhr ka waqt shuru' honay say pahlay karna.

12 Makroohat

4) Barra patthar marna.

5) Barray patthar ko torr kar kankariyan banana.

6) Masjid ki kankariyan maarna.

7) Jamray kay neechay jo kankariyan parri hayn un may say utha kar maarna (Makrooh-e-Tanzeehi hay) kay yeh na maqbool kankariyan hayn, jo maqbool hoti hayn woh ghaybi tor par utha li jati hayn aur Qiyamat kay din naykiyon kay palrray may rakhi jayen gi.

8) Jaan bojh kar 7 say ziyadah kankariyan maarna.

9) Na Pak kankariyan maarna.

10) Rami kay liye jo samt muqarar huyi us kay khilaf karna.

11) Jamray say 5 hath say kam fasilay par kharray hona. Ziyadah ka koi muzai`qah nahin (al-battah yeh zarori hay kay qareeb ho tab bhi kankari maari hi jaye, sirf rakh daynay kay andaz may na ho).

12) Maarnay kay badlay kankari Jamray kay qareeb daal dayna.

(Bahar-e-Shari'at, vol. 1, pp. 1148/1149)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Tawaf-e-Rukhsat kay 19 madani phool

19 Madani Phool

1. Jab rukhsat ka iradah ho us waqt "Aafaqi Haji" par Tawaf-e-Rukhsat Wajib hay, na karnay walay par Dam Wajib hota hay. Is ko Tawaf-e-Wada' aur Tawaf-e-Sadr bhi kahtay hayn.

2. Is may iztiba', Ramal, Sa'i nahin.

3. 'Umray walon par Wajib nahin.

4. Hayz-o-Nifas wali ki seat book hay to ja sakti hay us par ab yeh Tawaf Wajib nahin aur Dam bhi nahin.

5. Tawaf-e-Rukhsat may sirf Tawaf ki niyyat hi kaafi hay, Wajib, ada, Wada' (ya'ni Rukhsat) waghayrah alfaaz niyyat may shaamil hona zarori nahin yahan tak kay Tawaf-e-Nafl ki niyyat ki jab bhi Wajib ada ho gaya.

6. Safar ka irada tha, Tawaf-e-Rukhsat kar liya phir kisi wajah say thaharna parra jaysa kay gari waghayrah may 'umoman takheer ho jati hay aur Iqamat ki niyyat nahin ki to wahi Tawaf kaafi hay, dubarah karnay ki haajat nahin aur Masjid-ul-Haram may Namaz waghayrah kay liye janay may bhi koi muzai`qah nahin, haan Mustahab yeh hay kay kay phir Tawaf kar lay kay aakhiri kaam Tawaf rahay.

7. Tawaf-e-Ziyarah kay ba'd jo bhi pahla Nafli Tawaf kiya wahi Tawaf-e-Rukhsat hay.

8. Jo baghayr Tawaf kay Rukhsat ho gaya to jab tak Meeqaat say baahar na huwa wapas aye aur Tawaf kar lay.

9. Agar Meeqaat say baahar honay kay ba'd yaad aaya to wapas hona zarori nahin balkay Dam kay liye janwar Haram may Bhayj day, agar wapas ho to 'Umray ka Ihram bandh kar wapas aaye aur 'Umray say faarigh ho kar Tawaf-e-Rukhsat baja laye, ab is sorat may Dam saaqit ho jaye ga.

10. Tawaf-e-Rukhsat kay 3 phayray chhorray ga to har phayray kay badlay aik aik sadaqah day aur agar 4 say kam kiye hayn to Dam dayna ho ga.

11. Ho sakay to bay qarari kay sath rotay rotay Tawaf-e-Rukhsat baja laaiye kay na janay aai`endah yeh sa'adat muyassar aati bhi hay ya nahin.

12. Ba'd-e-Tawaf badastor 2 rak'at Wajib-ut-Tawaf ada kijiye.

13. Tawaf-e-Rukhsat kay ba'd badastor Zamzam Shareef par haazir ho kar Aab-e-Zamzam nosh kijiye aur badan par daliye.

14. Phir Darwazah-e-Ka'bah kay samnay kharray ho kar ho sakay to aastana-e-pak ko bosah dijiye aur Qabool-e-Hajj-o-Ziyarat aur baar baar haaziri ki du'a mangiye. Aur du'a-e-Jaami' (ya'ni رَبَّنَا اٰتِنَا Aakhir tak) ya yeh du'a parrhiye:

اَلسَّآئِلُ بِبَابِكَ يَسْأَلُكَ مِنْ فَضْلِكَ وَمَعْرُوْفِكَ وَيَرْجُوْ رَحْمَتَكَ

Tarmjamah: Tayray darwazah par saa`il tayray fazl-o-Ihsan ka suwal karta hay aur tayri rahmat ka ummed war hay. *(Bahar-e-Shari'at, vol. 1, pp. 1152)*

15. Multazam par aa kar Ghilaf-e-Ka'bah thaam kar usi tarah chimatiye aur Zikr-o-Durood aur du'a ki kasrat kijiye.

16. Phir mumkin ho to Hajar-e-Aswad ko bosah dijiye aur jo aansu rakhtay hayn giraiye.

17. Phir Ka'bah Musharrafah ki taraf munh kiye ultay paoon ya hasb-e-ma'mool chaltay huway baar baar murr kar Ka'bah ko hasrat say daykhtay, us ki judaye par aansu bahatay ya kam az kam ronay jaysi sorat banaye Masjid-ul-Haraam say hamayshah ki tarah ulta paoon barrha kar baahar nikalnay ki du'a parrhiye.

18. Hayz-o-Nifas wali Darwazah-e-Masjid par kharri ho kar ba-nigah-e-hasrat Ka'bah Musharrafah ki Ziyarat karay aur roti huyi du'a karti huyi paltay.

19. Phir ba-qadr-e-qudrat Fuqara-e-Makkah may Khayrat taqseem kijiye. *(Bahar-e-Shari'at, vol. 1, pp. 1151/1153)*

Ya Ilahi har baras Hajj ki sa'adat ho naseeb
Ba'd-e-Hajj ja kar karoon deedar-e-darbar-e-habeeb

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Hajj-e-Badal

Jis par Hajj farz ho us ki taraf say kiye janay walay Hajj-e-Badal ki kuch shartayn hayn magar Hajj-e-Nafl ki koi shart nahin, yeh to Isal-e-Sawab ki aik sorat hay aur isal-e-sawab Farz Namaz-o-Rozah, Hajj-o-Zakat, Sadaqaat-o-Khayraat waghayrah tamam a'amaal ka ho sakta hay. Lihaza agar apnay marhom walidayn waghayrah ki taraf say aap apni marzi say Hajj karna chahayn ya'ni na un par farz tha na unhon nay Wasiyyat ki thi to is ki koi sharaait nahin hayn. Ihram-e-Hajj, walid ya walidah ki niyyat ay bandh lijiye aur tamam Manasik-e-Hajj baja laiye. Is tarah faaidah yeh ho ga kay un ko aik Hajj ka sawab milay gay aur Hajj karnay walay ko ba Hukm-e-Hadees 10 Hajj ka sawab 'ata kiya jaye ga. *(Dar-e-Qutni, vol. 2, pp. 329, Hadees. 2587)*

Lihaza jab bhi nafl Hajj ki sa'adat milay to Afzal yehi hay kay walid ya walidah ki taraf say kijiye. Yaad rahay! Isal-e-Sawab kay liye kiye janay walay Hajj-e-Tamattu' ya Qiran ki Qurbani Wajib hay aur Hajj karnay wala khud apni niyyat say karay aur is ka bhi isal-e-sawab kar day.

Hajj-e-Badal ki 17 sharaait

Ab jin logon par Hajj farz ho chuka un kay Hajj-e-Badal ki sharaait paysh ki jati hayn.

1. Jo Hajj-e-Badal karwata ho us kay liye zarori hay kay us par Hajj Farz ho chuka ho ya'ni agar farz na honay kay ba wujood us nay Hajj-e-Badal karwaya to Farz Hajj ada na huwa. Ya'ni ba'd may agar us par Hajj farz ho gaya to pahla Hajj-e-Badal kifayat na karay ga.

2. Jis ki taraf say Hajj kiya ho woh is qadr aajiz-o-majboor ho kay khud Hajj kar hi na sakta ho. Agar is qaabil ho kay khud Hajj kar sakta hay to us ki taraf say Hajj-e-Badal nahin ho sakta.

3. Waqt-e-Hajj say maut tak 'uzr barabar baaqi rahay. Ya'ni Hajj-e-Badal karwanay kay ba'd maut say pahlay pahlay agar khud Hajj karnay kay qaabil ho gaya to Hajj dusray say karwa liya tha woh na kaafi ho gaya.

4. Haan! Agar woh koi aysa 'uzr tha jis kay janay ki ummed hi na thi masalan nabeena hay aur Hajj-e-Badal karwanay kay ba'd ankhiyara ho gaya to ab dubarah Hajj karnay ki zarorat nahin.

5. Jis ki taraf say Hajj-e-Badal kiya jaye khud us nay hukm bhi diya ho baghayr us kay hukm kay Hajj-e-Badal nahin ho sakta.

6. Haan, waris nay agar moris (ya'ni waris karnay walay) ki taraf say kiya to is may hukm ki zarorat nahin.

7. Tamam akhrajaat ya kam az kam aksar akhrajaat bhayjnay walay ki taraf say hon. *(Bahar-e-Shari'at, vol. 1, pp. 1201/1202)*

8. Wasiyyat ki thi kay mayray maal say hajj karwa diya jaye magar waris nay apnay maal say karwa diya to Hajj-e-Badal na huwa, haan agar yeh niyyat ho kay tarkay (ya'ni mayyit kay chhorray huway maal) may say lay loon ga to ho jaye ga aur agar laynay ka

iradah na ho to nahin ho ga aur agar ajnabi nay apnay maal say Hajj-e-Badal karwa diya to na huwa, agar chay wapas laynay ka iradah ho, agar chay woh marhoom kkhud usi ko Hajj-e-Badal karnay ko kah gaya ho. *(Radd-ul-Muhtar, vol. 4, pp. 28)*

9. Agar yun kaha kay mayri taraf say Hajj-e-Badal karwa diya jaye aur yeh na kaha kay mayray maal say ab agar waris nay khud apnay maal say Hajj-e-Badal karwa diya aur wapas laynay ka bhi iradah na ho, ho gaya. *(Ayezan)*

10. Jis ko hukm diya wahi karay agar jis ko hukm tha us nay kisi dusray say karwa diya to na huwa. *(Bahar-e-Shari'at, vol. 1, pp. 1202)*

11. Mayyit nay jis kay baray may Wasiyyat ki thi us ka bhi agar intiqal ho gaya ya woh janay par razi nahin to ab dusray say Hajj karwa liya gaya to jaaiz hay. *(Radd-ul-Muhtar, vol. 4, pp. 19)*

12. Hajj-e-Badal karnay wala aksar rastah Suwari par qata' (ya'ni tay) karay warnah Hajj-e-Badal na ho ga aur Kharch bhayjnay walay ko dayna parray ga. haan! Agar kharch may kami parri to paydal bhi ja sakta hay. *(Bahar-e-Shari'at, vol. 1, pp. 1203)*

13. Jis ki taraf say Hajj-e-Badal karna hay usi kay watan say Hajj ko jaye. *(Ayezan)*

14. Agar aamir (hukm daynay walay) nay "Hajj" ka hukm diya tha aur khud mamoor (ya'ni jis ko hukm diya gaya) nay Hajj-e-Tamattu' kiya to kharchah wapas kar day. *(Fatawa Razawiyyah, vol. 10, pp. 660)* kyun kay "Hajj-e-Tamattu" may Hajj ka Ihram "Meeqaat-e-Aamir" say nahin hoga balkay Haram hi say bandhay ga. Haan aamir ki ijazat say aysa kiya gaya (ya'ni Hajj-e-Tamattu' kiya gaya) to muzaai`qah nahin.

15. "Wasi" nay (ya'ni jis ko wasiyyat kar gaya tha kay Tu mayri taraf say Hajj karwa dayna, us nay) agar mayyit kay chhorray huway maal ka teesra hissa itna tha kay watan say aadami bhayja ja sakta tha, phir bhi agar ghayr jagah say bhayja to yeh Hajj maiyyit ki taraf say na huwa. Haan woh jagah watan say itni qareeb ho kay wahan ja kar raat kay aanay say pahlay wapas aa sakta hay to ho jaye ga warnah usay chahiye kay khud apnay maal say maiyyit ki taraf say dubarah Hajj karwaye. *(Aalamgeeri, vol. 1, pp. 259)*

16. Aamir (ya'ni jis nay Hajj ka hukm diya hay usi) ki niyyat say Hajj karay aur Afzal Yeh hay kay zaban say bhi "لَبَّيْكَ عَنْ فُلَان[1]" kahlay aur agar us ka naam bhool gaya hay to yeh niyyat kar lay kay jis nay bhayja hay (ya jis kay liye bhayja hay) us ki taraf asy karta hoon.

(Radd-ul-Muhtar, vol. 4, pp. 20)

17. Agar Ihram bandhtay waqt niyyat karna bhool gaya to jab tak Af'aal-e-Hajj shuru' na kiye ho ikhtiyar hay kay niyyat kar lay.

(Ayezan, pp. 18)

Hajj-e-Badal kay 9 mutafarriq Madani phool

9 Madani Phool

1. "Wasi" (ya'ni wasiyat karnay walay) nay is saal kisi ko Hajj-e-Badal kay liye muqarar kiya magar is saal na gaya saal-e-aayindah ja kar ada kiya, ada ho gaya, us par koi jurmanah nahin. *('Aalamgeeri, vol. 1, pp. 260)*

2. Hajj-e-Badal karnay walay kay liye zarori hay kay jo kuch bacha hay woh wapas kar day. Agar chay bahut thorri si cheez ho usay rakh layna Jaaiz nahin. Agar chay shart kar li ho kay

[1] Fulan ki jagah jis kay naam par Hajj karna chahta hay us ka naam lay masalan 'لَبَّيْكَ عَنْ عَبْدِالرَّحْمٰنِ اَللّٰهُمَّ لَبَّيْك' aakhir tak……

jo kuch bacha woh wapas nahin doon ga kay yeh shart baatil hay. Haan 2 soraton may rakhna Jaaiz hoga. (1) Bhayjnay wala us ko wakeel kar day kay jo kuch bach jaye woh apnay aap ko hibah kar kay (ya'ni bataur tohfah day kar) qabzah kar layna. (2) Yeh kay bhayjnay wala qareeb-ul-maut ho aur is tarah wasiyyat kar day kay jo kuch bachay us ki Mayn nay tujhay wasiyyat ki.

(Bahar-e-Shari'at, vol. 1, pp. 1210)

3. Behtar Yeh hay kay jisay Hajj-e-Badal kay liye bhayja jaye pahlay woh khud apnay Farz Hajj say sabuk dosh (ya'ni baree-uz-zimmah) ho chuka ho, agar aysay ko bhayja jis nay khud Hajj nahin kiya jab bhi Hajj-e-Badal ho jaye ga. *(Aalamgeeri, vol. 1, pp. 257)* Aysa shakhs jis nay Farz honay kay ba wujood Hajj na kiya usay Hajj-e-Badal par bhayjna Makrooh-e-Tahreemi hay.

(Maslak-ul-Mutaqassit, pp. 453)

4. Behtar yeh hay kay aysay shakhs ko bhayjayn jo Hajj kay af'aal aur Tareeqay say aagah ho, agar muraahiq ya'ni qareeb-ul-buloogh bachay say Hajj-e-Badal karwaya jab bhi ada ho jaye ga.

(Bahar-e-Shari'at, vol. 1, pp. 1204)

5. Bhayjnay walay kay payson say na kisi ko khana khila sakta hay na Faqeer ko day sakta hay, haan bhayjnay walay nay ijazat di to muzaai`qah nahin. *(Bahar-e-Shari'at, vol. 1, pp. 1210)*

6. Har qisam kay jurm-e-ikhtiyari kay Dam khud Hajj-e-Badal ada karnay walay par hayn bhayjnay walay par nahin.

7. Agar kisi nay na khud Hajj kiya ho na waris ko wasiyyat ki ho aur intiqal kar gaya aur waris nay apni marzi say apni taraf say Hajj-e-Badal karwa diya (ya khud kiya) to اِنْ شَآءَاللّٰه عَزَّوَجَلَّ ummeed hay kay us ki taraf say ada ho jaye ga. *(Aalamgeeri, vol. 1, pp. 258)*

8. Hajj-e-Badal karnay wala agar Makkah Mukarramah زَادَهَااللّٰہُ شَرَفًاوَّتَعْظِیْمًا hi may rah gaya to Yeh bhi jaaiz hay laykin Afzal yeh hay kay wapas aaye, aanay janay kay akhrajaat bhayjnay walay kay zimmay hayn. *(Ayezan)*

9. Hajj-e-Badal karnay wala bhayjnay walay ki raqam say Madinah Munawwarah زَادَهَااللّٰہُ شَرَفًا وَّ تَعْظِیْمًا ka aik baar safar kar sakta hay, Makkay Madinay ki ziyaraton par Kharch nahin kar sakta, darmiyanah darjay ka khanah khaye ga, Jis may gosht bhi daakhil hay, al-battah seekh kabab, charghah waghayrah 'umdah khanay, mithaiyan, thandi botalayn, phal fruit waghayrah nahin kha saktay, neez khajorayn, tasbeehat waghayrah tabarrukaat laanay ki bhi ijazat nahin. (Hajj-e-Badal ki mazeed tafseelat kay liye Maktabah-tul-Madinah ki matbu'ah Bahar-e-Shari'at, jild Awwal safhah 1199 ta 1211 ka mutala'ah zaroori hay).

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Aik Chup 100 Sukh

Hasan Hajj ker liya Ka'bay say aankhaun nay ziya paayi
Chalo daykhayn woh basti jis ka rastah dil kay andar hay

Zauq barhanay ka tareeqah

Madinah-e-Munawwarah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا ka muqaddas safar aap ko Mubarak ho! Raastay bhar Durood-o-Salam ki kasrat kijiye aur na'atiya ash'aar parrhtay rahiye ya ho sakay to tape recorder per khush ilhaan na'at khuwanon kay cassette suntay rahiye kay اِنْ شَآءَاللّٰه عَزَّوَجَلَّ is tarah taraqqi-e-zauq kay asbaab hon gay. Madinah-e-Pak ki 'azmat-o-rif'at ka tasawwur baandhtay rahiye, is kay fazaail per ghaur kartay rahiye[1]. Is say bhi اِنْ شَآءَاللّٰه عَزَّوَجَلَّ aap ka shauq mazeed barrhay ga.

Madina kitni dayr may aaey ga!

Makkah-e-Mukarramah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا Madinah-e-Munawarrah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا ka faasilah taqreeban 425 kilometer hay jisay 'aam dinon may bus taqreeban 5 ghantay may tay ker layti hay magar Hajj

[1] Dawran-e-Qiyam Haramayn-e-Sharifayn Fazaail-e-Makkah-o-Madinah par mabni kutub ka mutala'ah taraqqi-e-zauq ka behtareen zari'ah hay neez 'Ishq-e-Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Barrhanay kay liye A'la Hazrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه ka na'atiya deewan "Hadaaiq-e-Bakhsish" aur ustaz-e-zaman Maulana Hasan Raza Khan عَلَيْهِ رَحْمَةُاللهِ وَالْبَيْن ka kalam "Zauq-e-Na'at" ka khoob mutala'ah farmaiye.

kay dinon may ba'z maslahaton ki bina per raftaar kam rakhi jati aur pohanchnay may bus taqreeban 8 ta 10 ghantay lay layti hay. "Markaz-e-Istiqbal-e-Hujjaj" per bus rukti hay, yahan passport indiraj hota hay aur passport rakh ker aik card jari kiya jata hay jisay haji nay sanbhal kar rakhna hota hay, yahan ki kaarwai may basa awqat kai ghantay bhi lag jatay hayn, sabr ka phal meetha hay. 'Anqareeb aap اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ meethay Madinay kay gali koochon kay jalway lootayn gay, jald hi aap Gumbad-e-Khazra kay deedar say apni aankhayn thandi karayn gay. Ju hi door say Masjid-un-Nabawi Shareef عَلٰی صَاحِبِہَا الصَّلٰوۃُ وَالسَّلَام kay meenaar-e-noor bar pur waqar per nigah parraygi, sabz sabz Gumbad-e-Khazara nazar aega اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ aap kay qalb may halchal mach jayegi aur aankhon say bay ikhtiyar aansu chhalak parrayn gay.

Saim kamal-e-zabt ki koshish to ki magar
Palkon ka halqa tor ker aansu nikal gaye

Hawa-e-Madinah say aap kay mashaam-e-dimagh mu'attar ho rahay hon gay aur aap apni rooh may tazgi mahsoos ker rahay hon gay, ho sakay to nangay paoon rotay huway Madinah-e-Munawwara زَادَھَا اللّٰہُ شَرَفًاوَّتَعْظِیْمًا ki fizaon may dakhil hon.

Jootay utaar lo chalo ba hosh ba adab
Daykho Madinay ka haseen gulzaar aa gaya

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Nangay paoon rahnay ki Qurani daleel

Aur yahan nangay paoon rehna koi khilaf-e-shar'a fa'l bhi nahin balkay muqaddas sarzameen ka sarasar adab hay. Chuna chay Hazrat Sayyiduna Musa Kaleemullah عَلٰی نَبِیِّنَا وَ عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام nay apnay Rab عَزَّوَجَلَّ say ham kalami ka sharaf haasil kiya to Allah عَزَّوَجَلَّ nay irshad farmaya:

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فَاخْلَعْ نَعْلَيْكَ ۚ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿۱۲﴾

Tarjama-e-Kanz-ul-Iman: Tu apnay jootay utaar daal, bayshak Tu pak jungle Tuwa may hay. *(Parah 16 Surah. Taha, Aayat 12)*

سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! Jab Toor-e-Seena ki muqaddas waadi may Sayyiduna Kaleemullah عَلٰی نَبِیِّنَا وَ عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام ko khud Allah عَزَّوَجَلَّ jootay utaar laynay ka hukm farmaye to Madinah to phir Madinah hay, yahan agar nangay paoon raha jaye to kyun sa'adat ki baat na hogi! Karorron Maalikiyon kay payshwa aur mashhoor 'Aashiq-e-Rasool Hazrat Sayyiduna Imam Maalik رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ Madinah-e-Pak زَادَھَا اللّٰہُ شَرَفًا وَّ تَعْظِیْمًا ki galiyon may nangay payr chala kartay thay. *(At-Tabaqat-ul-Kubra, Juz 1, pp. 76)* Aap رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ Madinah Munwarrah زَادَھَا اللّٰہُ شَرَفًا وَّ تَعْظِیْمًا may kabhi ghorray per suwaar na hotay, farmatay hayn: Mujhay Allah عَزَّوَجَلَّ say haya aati hay kay us mubarak zameen ko apnay ghorray kay qadmon talay rondon jis may us kay piyaray Mahboob صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم maujood hayn. (Ya'ni Aap صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ka Rauzah-e-Anwar)

(Ihya-ul-'Uloom vol. 1, pp. 48)

Aye Khak-e-Madinah! Tu hi bata kaysay paoon rakhon yahan
Tu Khak-e-Paa Sarkar ki hay aankhon say lagayi jati hay

Haaziri ki tayari

Haaziri-e-Rauza-e-Rasool صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم say pehlay makaan waghayrah ka bandobast ker lijiye, hajat ho to kha pee lijiye, al gharaz har woh baat jo khusu'-o-khuzu' may maani' ho us say farigh ho lijiye. Ab tazah Wuzu kijiye is may miswak zaroor ho balkay behtar Yeh hay kay ghusl ker lijiye, dhulay huway kaprray balkay ho sakay to naya safayd libaas, naya 'imama shareef waghayrah zayb-e-tan kijiye, surma aur khushbu laga lijiye aur mushk afzal hay, ab rotay huway darbar ki taraf barrhiye. *(Bahar-e-Shari'at vol. 1, pp. 1223)*

Ay lijiye! Sabz Gumbad aa gaya

Ay lijiye! Woh sabz Gumbad jisay aap nay tasweeron may daykha tha, khayalon may chooma tha ab sach much aap ki aankhon kay samnay hay.

Ashkon kay moti ab nichhawar zaairo karo
Woh sabz Gumbad mamba-e-anwaar aa gaya
Ab sar jhukaye ba adab parrhtay huway Durood
Rotay huway aagay barrho darbaar aa gaya
(Wasaail-e-Bakhshish pp. 473)

Haan! Haan! Yeh wohi Sabz Gumbad hay jis kay deedar kay liye ‘Aashiqan-e-Rasool kay dil bay qarar rehtay aur aankhayn ashkbar ho jaya karti hayn, Khuda عَزَّوَجَلَّ ki qasam! Rauza-e-Rasoolullah صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم say ‘azeem jagah dunya kay kisi maqaam may to kuja jannat may bhi nahin hay.

Firdaus ki bulandi bhi chhu sakay na isko
Khuld-e-Bareen say ouncha Meethay Nabi ka roza
(Wasaail-e-Bakhshish pp. 298)

Dawat-e-Islami kay isha’ati idaray Maktabah-tul-Madinah ki matbu’ah kitab “Wasaail-e-Bakhshish” kay safha 298 kay hashiye may hay: Rauza kay lafzi ma’na hayn: Baagh. Sha’r may rauza say murad woh hissa-e-zameen hay jis per Rahmat-e-‘Aalam صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ka Jism-e-Mu’azzam tashreef farma hay. Is ki Fazeelat bayan kartay huway fuqaha-e-kiraam رَحِمَهُمُ اللّٰهُ السَّلَام farmatay hayn: Mahbub-e-Daawer صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay jism-e-anwar say zameen ka jo hissah laga huwa hay. Woh Ka’bah Shareef say balkay ‘arsh-o-kursi say bhi afzal hay. *(Durr-e-Mukhtar vol. 4, pp. 62)*

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Ho sakay to Bab-ul-Baqee' say haazir hon

Ab sarapa adab-o-hosh banay, aansu bahatay ya rona na aaye to kam az kam ronay jaysi soorat banaye. Bab-ul-Baqee'[1] per haazir hoon. "اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰه" 'arz ker kay zara thehar jaiye. Goya Sarkar-e-Zi Waqar صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay shahi darbar may haaziri ki ijazat mang rahay hayn. Ab بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ keh ker apna seedha qadam Masjid Shareef may rakhiye aur hama tan adab ho ker Daakhil-e-Masjid-e-Nabawi عَلٰی صَاحِبِهَا الصَّلٰوۃُ وَالسَّلَام hon is waqt jo ta'zeem-o-adab farz hay woh har 'Aashiq-e-Rasool ka dil janta hay. Hath, paoon, aankh, kaan, zaban, dil sab khayal-e-ghayr say pak kijiye aur rotay huway aagay barrhiye, na ird gird nazrayn ghumaiye, na hi Masjid kay naqsh-o-nigaar daykhiye, bas aik hi tarrap, aik hi lagan aur aik hi khayal ho kay bhaga huwa mujrim apnay Aaqa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki bargah-e-bay kas panah may paysh honay kay liye chala hay.

Chala hoon aik mujrim ki tarah may Janib-e-'Aaqa
Nazar sharmindah sharmindah, badan larzeedah larzeedah

Namaz-e-Shukrana

Ab agar makroh waqt na ho aur ghalaba-e-shauq mohlat day to do do rak'at Tahiyya-tul-Masjid aur Shukranah-e-Bargah-e-Aqdas ada kijiye, pehli rak'at may Alhamd Shareef kay ba'd قُلْ یٰۤاَیُّهَا الْكٰفِرُوْنَ aur dusri may Alhamd Sharif kay ba'ad قُلْ هُوَ اللّٰهُ Shareef parrhiye.

[1] Yeh Masjid-e-Nabawi عَلٰی صَاحِبِهَا الصَّلٰوۃُ وَالسَّلَام kay janib-e-mashriq waqi' hay. 'Umoman darbaan bab-e-baqi' say haziri kay liye nahin janay daytay lihaza log Bab-us-Salam say hazir hotay hayn is tarah haziri ki ibtida sar-e-aqdas say hogi aur yeh khilaf-e-adab hay kyun kay buzurgon ki khidmat may qadmon ki taraf say ana hi adab hay. Agar Bab-e-Baqi' say haziri na ho sakay to Bab-us-Salam say bhi harj nahin. Agsr bheerr waghayrah na ho to koshish kijiye kay Bab-e-Baqi' say haziri ho jaye.

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Sunehri Jaalion kay ru ba ru

Ab adab-o-shauq may doobay, gardan jhukaye, aankhayn neechi kiye, ronay waali soorat banaye balkay khud ko bazor ronay per laatay, aansu bahatay, thar-tharatay, kap-kapatay, gunahon ki nadamat say paseenah paseenah hotay, Sarkar-e-Naamdar صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay fazl-o-karam ki umeed rakhtay, Aap صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay Qadmayn-e-Shareefayn[1] ki taraf say sunahri jaaliyon kay ru ba ru Muwajahah Shareef may (ya'ni Chehrah-e-Mubarak kay samnay) haazir hon kay Sarkar-e-Madina, Rahat-e-Qalb-o-Seenah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم apnay Mazar-e-Pur Anwaar may ru ba qibla jalwah afroz hayn, Mubarak qadmon ki taraf say haazir hon gay to Sarkar-e-Do-Jahan صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki nigah-e-bay kas panah barah-e-raast aap ki taraf hogi aur yeh baat aap kay liye donon jahan may kaafi hay. وَالْحَمْدُ لِلّٰہ

(Bahar-e-Shari'at vol. 1, pp. 1224)

Muwajah Shareef per Haaziri[2]

Ab sarapa adab banay Zayr-e-Qindeel un chaandi ki keelon kay samnay jo sunahri jaaliyon kay darwazah-e-mubarakah may uper ki taraf janib-e-mashriq lagi huyi hayn, qiblay ko peeth kiye kam az kam chaar hath (ya'ni taqreeban do gaz) door Namaz ki tarah hath bandh ker Sarkar-e-Naamdar صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay Chehra-e-Pur Anwaar ki taraf rukh ker kay kharray hon kay "Fatawa 'Aalamgeeri" waghayrah may yehi adab likha hay kay يَقِفُ كَمَا يَقِفُ فِي الصَّلٰوةِ Ya'ni "Sarkar-e-Madinah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay darbar may is tarah kharra ho jis tarah Namaz may kharra hota hay. "Yaqeen maaniye! Sarkar-e-Zi-Waqar صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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[1] Bab-ul-Baqee' say haaziri mili to pehlay Qadmayn-e-Shareefayn aayen gay aur Bab-us-Salam say aaey to pehlay Sar-e-Aqdas aaey ga.

[2] Log 'umuman barray sorakh ko "Muwajahah Shareef" samajhtay hayn balkay aksar urdu kitabon may bhi yehi likha hay magar Rafeeq-ul-Haramayn may A'la Hazrat رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ ki tehqeeq kay mutabiq Muwajahah Shareef ki nishandahi ki gaye hay.

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apnay Mazaar-e-Faaiz-ul-Anwaar may sachi haqeeqi dunyawi jismani hayat say usi tarah zinda hayn jis tarah wafat shareef say pehlay thay aur aap ko bhi daykh rahay hayn balkay aap kay dil may jo khayalaat aa rahay hayn un per bhi muttale' (ya'ni ba khabar) hayn.

Khaberdaar! Jaali Mubarak ko bosah dayna ya hath laganay say bachiye kay Yeh khilaf-e-adab hay, hamaray hath is qabil hi nahin kay jaali mubarak ko chhu sakayn, lihaza chaar (4) hath (ya'ni taqreeban do gaz) door rahiye, Yeh un ki rahmat kiya kam hay kay aap ko apnay Muwajaha-e-Aqdas kay qareeb bulaya! Sarkar-e-Naamdar صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki nigah-e-karam agar chay her jagah aap ki taraf thi, ab khusosiyyat aur is darja-e-qurb kay sath aap ki taraf hay. *(Bahar-e-Shari'at vol. 1, pp. 1224, 1225)*

Deedar kay qabil to kahan mayri nazar hay
Yeh tayri 'inayat hay jo rukh tayra idhar hay

Bargah-e-Risalat ﷺ may salam 'arz kijiye

Ab adab aur shauq kay sath ghamgeen aur dard bhari aawaz may magar awaz itni buland aur sakht na ho kay saaray a'maal hi zay'a ho jayen, na bilkul hi past (ya'ni dheemi) kay yeh bhi Sunnat kay khilaaf hay, mu'tadil (ya'ni darmiyani) aawaz may in alfaz kay sath salam 'arz kijiye:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ط اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ط
اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللّٰهِ ط اَلسَّلَامُ عَلَيْكَ يَا شَفِيْعَ الْمُذْنِبِيْنَ ط
اَلسَّلَامُ عَلَيْكَ وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ وَ اُمَّتِكَ اَجْمَعِيْنَ ط

Tarjama: Aye Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ***Aap par salam aur Allah*** عَزَّوَجَلَّ ***ki rahmatayn aur barakatayn. Aye Allah*** عَزَّوَجَلَّ ***kay Rasool*** صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ***Aap par salam. Aye Allah*** عَزَّوَجَلَّ ***ki tamam makhlooq say behtar Aap par salam. Aye gunahgaaron ki shafa'at karnay walay Aap par salam, Aap par, Aap ki Aal-o-Ashaab par aur Aap ki tamam Ummat par salam.***

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Jahan tak zaban sath day, dil jam'i ho mukhtalif alqaab kay sath salam 'arz kartay rahiye, agar alqaab yaad na hon to اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰہ ki takraar kartay (ya'ni yehi baar baar parrhtay) rahiye. Jin jin logon nay aap ko salam kay liye kaha hay un ka bhi salam 'arz kijiye, jo jo 'Aashiqan-e-Rasool yeh tahreer parrhayn woh mujh Sag-e-Madina عُفِیَ عَنْہُ ka salam 'arz ker dayn to mujh gunahgaaron kay sardar per Ihsaan-e-'Azeem hoga. Yahan khoob du'aen mangiye aur baar baar is tarah shafa'at ki bheek talab kijiye: اَسْئَلُكَ الشَّفَاعَۃَ یَا رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم Ya'ni Ya Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Mayn aap say shafa'at ka suwal kerta hoon.

Siddique-e-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ ki khidmat may salam

Phir mashriq ki janib (apnay seedhay hath ki taraf) aadhay gaz kay qareeb hat ker (qareebi chhotay sorakh ki taraf) Hazrat-e-Sayyiduna Siddique-e-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ kay chehra-e-anwar kay samnay dast bastah (ya'ni usi tarah hath bandh ker) kharray ho ker un ko salam paysh kijiye, behtar yeh hay kay is tarah salam 'arz kijiye:

اَلسَّلَامُ عَلَیْكَ یَا خَلِیْفَۃَ رَسُوْلِ اللّٰہِ ط اَلسَّلَامُ عَلَیْكَ یَا وَزِیْرَ رَسُوْلِ اللّٰہِ ط

اَلسَّلَامُ عَلَیْكَ یَا صَاحِبَ رَسُوْلِ اللّٰہِ فِی الْغَارِ وَرَحْمَۃُ اللّٰہِ وَبَرَكَاتُہٗ ط

Tarjamah: Aye Khaleefah-e-Rasoolullah! Aap par salam, Aye Rasoolullah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay wazeer Aap par salam, Aye Ghaar-e-Sawr may Rasoolullah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay rafeeq! Aap par salam aur Allah عَزَّوَجَلَّ ki rahmatayn aur barakatayn.

Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ ki khidmat may salam

Phir itna hi mazeed janib-e-mashriq (apnay seedhay hath ki taraf) thorra sa sarak ker (aakhiri sorakh kay saminay) Hazrat-e-Sayyiduna Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ kay ru ba ru 'arz kijiye:

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اَلسَّلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ ط اَلسَّلَامُ عَلَيْكَ يَا مُتَمِّمَ الْاَرْبَعِيْنَ ط

اَلسَّلَامُ عَلَيْكَ يَا عِزَّ الْاِسْلَامِ وَالْمُسْلِمِيْنَ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ط

Aye Ameer-ul-Mu`mineen! Aap par salam, Aye chalees ka 'adad pura karnay walay! Aap par salam, Aye Islam-o-Muslimeen ki 'izzat! Aap par salam aur Allah عَزَّوَجَلَّ ki rahmatayn aur barakatayn.

Dubarah aik sath Sheikhayn رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا ki khidmaton may salam

Phir balisht bhar janib-e-maghrib ya'ni apnay ultay hath ki taraf sarakiye aur donon chhotay soraakhon kay beech may kharray ho ker aik sath Sayyiduna Siddique-e-Akbar aur Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا ki khidmaton may is tarah salam 'arz kijiye:

اَلسَّلَامُ عَلَيْكُمَا يَا خَلِيْفَتَيْ رَسُوْلِ اللّٰهِ ط اَلسَّلَامُ عَلَيْكُمَا يَا وَزِيْرَيْ رَسُوْلِ اللّٰهِ ط

اَلسَّلَامُ عَلَيْكُمَا يَا ضَجِيْعَيْ رَسُوْلِ اللّٰهِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ط اَسْئَلُكُمَا

الشَّفَاعَةَ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلَيْكُمَا وَبَارَكَ وَسَلَّمَ ط

Aye Rasoolullah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay Khulafa! Aap donon per Salam, Aye Rasoolullah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay Wuzara! Aap donon per Salam, Aye Rasoolullah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay pehlu may aaram farmanay walay! (Abu Bakr-o-'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا) aap donon per Salam ho aur Allah عَزَّوَجَلَّ ki rahmatayn aur barakatayn. Aap donon Sahibaan say suwaal karta hoon kay Rasoolullah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay Huzoor mayri sifarish kijiye, Allah عَزَّوَجَلَّ un per aur Aap donon per Durood-o-Barakat aur Salam nazil farmaye.

Yeh Du'aen mangiye

Yeh tamam haaziriyan qabuliyyat-e-du'a kay muqamaat hayn, yahan Dunya-o-Aakhirat ki bhalaiyan mangiye. Apnay Walidayn, Peer-o-Murshid, Ustad, awlaad, ahl-e-khandan, dost-o-ahbab aur tamam Ummat kay liye du'a-e-maghfirat kijiye aur Shahanshah-e-Risalat

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صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki shafa'at ki bheek mangiye, khusosan Muwajahah shareef may na'atiyah ash'aar 'arz kijiye, agar neechay diya huwa maqta' yahan Sag-e-Madina عُفِيَ عَنْهُ ki taraf say 12 bar 'arz kar dayn to ihsaan-e-'azeem hoga:

Parausi khuld may 'Attar ko apna bana lijiye
Jahan hayn itnay ihsaan aur ihsaan Ya Rasoolallah

Bargah-e-Risalat may haaziri kay 12 Madani Phool

12 Madani Phool

1. Mimbar-e-Athar kay qareeb du'a mangiye.
2. Jannat ki kiyari may (ya'ni jo jagah Mimbar aur Hujrah-e-Munawwarah kay darmiyan hay, usay Hadees may "Jannat ki kiyari" farmaya) aa ker do rak'at nafl ghayr-e-waqt-e-makrooh may parrh ker du'a kijiye.
3. Jab tak Madina-e-Tayyabah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا ki haaziri naseeb ho, aik saans baykaar na janay dijiye.
4. Zaroriyaat kay siwa aksar waqt Masjid-un-Nabawi Shareef عَلٰي صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام may ba taharat hazir rahiye, Namaz-o-Tilawat aur Zikr-o-Durood may waqt guzariye, dunya ki baat to kisi bhi Masjid may na chahiye na kay yahan.
5. Madina-e-Tayyebah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may rozah naseeb ho khusosan garmi may to kiya kehna kay is per wa'dah-e-shafa'at hay.
6. Yahan har nayki aik ki pachaas hazaar (50,000) likhi jati hay, lihaza 'ibadat may ziyadah koshish kijiye, khanay peenay ki kami zaroor kijiye aur jahan tak ho sakay tasadduq (ya'ni khayrat kijiye khusosan yahan walon per.

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7. Quran-e-Majeed ka kam say kam aik khatm yahan aur aik Hateem-e-Ka'bah-e-Mu'azzamah may ker lijiye.

8. Rauzah-e-Anwer per nazar 'ibadat hay jaysay Ka'bah-e-Mu'azzamah ya Quran-e-Majeed ka daykhna to adab kay sath is ki kasrat kijiye aur Durood-o-Salam 'arz kijiye.

9. Panjganah ya kam az kam subh, sham Muwajahah shareef may 'arz-e-salam kay liye hazir hon.

10. Shahar may khuwah shahr say Baahar jahan kahin Gumbad-e-Mubarak per nazar parray, fauran dast bastah udhar munh ker kay Salaat-o-Salam 'arz kijiye, bay is kay har giz na guzariye kay khilaaf-e-adab hay.

11. Hattal wass'a koshish kijiye kay Masjid-e-Awwal ya'ni Huzoor-e-Aqdas صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay zamanay may jitni thi us may Namaz parrhiye aur us ki miqdaar 100 hath toul (lambayi) aur 100 hath 'arz (chorayi) (ya'ni taqreeban 50x50 gaz) hay agar chay ba'd may kuch izafaah huwa hay, us (ya'ni izafah shudah hissay) may Namaz parrhna bhi Masjid-un-Nabawi Shareef عَلٰي صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام hi may parrhna hay.

12. Rauzah-e-Anwar ka na tawaf kijiye, na sajdah, na itna jhukna kay ruku' kay barabar ho. Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki ta'zeem un ki ita'at may hay. *(Bahar-e-Shari'at vol. 1, pp. 1227 ta 1228)*

'Aalam-e-Wajad may raqsaan mayra par par hota
Kaash! Mayn Gumbad-e-Khazra ka kabootar hota

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Jaali Mubarak kay ru ba ru parrhnay ka wird

Jo koi Huzoor-e-Akram Noor-e-Mujassam صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki Qabr-e-Mu'azzam kay ru ba ru kharra ho ker yeh Aayat-e-Shareefah aik baar parrhay:

اِنَّ اللّٰهَ وَ مَلٰٓىِٕكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا ﴿۵۶﴾

Phir 70 martabah yeh 'arz karay: صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ يَا رَسُوْلَ اللهِ firishtah is kay jawab may yun kehta hay: Aye fulaan! Tujh per Allah عَزَّوَجَلَّ ka salam ho. Phir firishtah us kay liye du'a karta hay: Ya Allah عَزَّوَجَلَّ! Is ki koi hajat aysi na rahay jis may yeh na kaam ho. *(Al Mawahib-ulla-Dunya vol. 3, pp. 412)*

Du'a kay liye jaali mubarak ko peeth mat kijiye

Jab jab sunehri jaaliyon kay ru ba ru haaziri ki sa'adat milay idhar udhar har giz na daykhiye aur khas ker Jaali Shareef kay andar jhankna to bahut barri jura`t (jur-at) hay. Qiblay ki taraf peeth kiye kam az kam chaar (4) hath (ya'ni taqreeban 2 gaz) jaali mubarak say door kharray rahiye aur Muwajahah shareef ki taraf rukh ker kay salam 'arz kijiye, du'a bhi Muwajahah shareef hi ki taraf rukh kiye mangiye. Ba'z log wahan du'a mangnay kay liye Ka'bay ki taraf munh karnay ko kehtay hayn, un ki baaton may aa ker har giz har giz sunehri jaaliyon ki taraf Aaqa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ko ya'ni Ka'bay kay Ka'bay ko peeth mat kijiye.

Kaa'bay ki 'azmaton ka munkir nahin hoon laykin
Ka'bay ka bhi hay Ka'bah meethay Nabi ka Rauzah
(Wasaail-e-Bakhshish pp, pp. 298)

50,000 I'tikaf ka sawab

Jab jab aap Masjid-e-Nabawi Shareef عَلٰى صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام may dakhil hon to i'tikaf ki niyyat karna na bhooliye, is tarah har bar aap ko "pachaas hazaar

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nafli i'tikaf" ka sawab milay ga aur zimnan khana, peena, iftaar karna waghayrah bhi jaaiz ho jaye ga. I'tikaaf ki niyyat is tarah kijiye:

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ[1]

Tarjamah: Mayn nay Sunnat-e-I'tikaaf ki niyyat ki.

Rozana 5 Hajj ka sawab

Khususan chaalees namazayn balkay tamam farz namazayn Masjid-un-Nabawi Shareef عَلٰي صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام hi may ada kijiye kay Tajdar-e-Madina, Rahat-e-Qalb-o-Seena صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka Farman-e-'Aalishan hay: "Jo shakhs Wuzu ker kay mayri Masjid may Namaz parrhnay kay iraday say niklay yeh us kay liye aik Hajj kay barabar hay."

(Shu'ab-ul-Imaan vol. 3, pp. 499, Hadees 4191)

Salam zabani hi 'arz kijiye

Wahan jo bhi salam 'arz karna hay, woh zabani yaad ker layna munasib hay, kitab say daykh ker salam aur du'a kay seeghay wahan parrhna 'ajeeb sa lagta hay kyun kay Sarwar-e-Kaainaat, Shahanshah-e-Maujudat صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم jismani hayat kay sath Hujrah-e-Mubarakah may qiblay ki taraf rukh kiye tashreef farma hayn aur hamaray dilon tak kay khatraat (ya'ni khiyalat) say aagah hayn. Is tasawwur kay qaaim ho janay kay ba'd kitab say daykh ker salam waghayrah 'arz kerna bazahir bhi na munasib ma'loom hota hay. Masalan aap kay Peer Sahib aap kay saminay mojood hon to aap unko kitab say parrh parrh ker salam 'arz karayn gay ya zabani hi "ya Hazrat اَلسَّلَامُ عَلَيْكُم" kahayn gay? Umeed hay aap mayra mudda'a samajh gaye hon gay. Yad rakhiye! Bargah-e-Risalat صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم may banay sajay alfaz nahin balkay dil daykhay jatay hayn.

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[1] Bab-us-Salam aur Bab-ur-Rahmah say Masjid-e-Nabawi عَلٰي صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام may dakhil hon to samnay walay sutoon Mubarak per gaur say daykhayn gay to sunehri huroof say "نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ" ubhra huwa nazar aaye ga jo kay 'Aashiqan-e-Rasool ki yaad dihani kay liye hay

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Burrhiya ko deedar ho gaya

Madinah-e-Munawarrah! زَادَهَا اللّٰهُ شَرَفًا وَّتَعْظِيْمًا 1405 Hijri ki haziri may Sag-e-Madina عُفِيَ عَنْهُ ko aik Peer bhai marhoom Haji Ismail nay yeh waqi'ah sunaya tha: 2 ya 3 saal pehlay taqreeban 85 sala aik Hajjan bi sunahri jaaliyon kay ru ba ru salam 'arz karnay haazir huyi aur apnay tootay phootay alfaz may Salaat-o-Salam 'arz kerna shuru' kiya, na gaah aik khatoon per nazar parri jo kitab say daykh daykh ker nihayat 'umdah alqab kay sath Salat-o-Salam 'arz ker rahi thi, Yeh daykh ker bay chaari anparrh burrhiya ka dil doobnay laga, 'arz ki: Ya Rasoolallah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Mayn to parrhi likhi hoon nahin jo achay achay alfaz kay sath salam 'arz kar sakoon, mujh anparrh ka salam Aap صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ko kahan pasand aaye ga! Dil bhar aaya, ro dho ker chup ho rahi. Raat jab soi to soi huyi qismat angrrayi lay ker jaag uthi! Kiya daykhti hayn kay sarhanay Ummat kay waali, Sarkar 'Aali صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم tashreef laye hayn, lab haye mubarakah ko jumbish huyi, rahmat kay phool jharrnay lagay, alfaaz kuch yun tarteeb paye:

"Mayoos kyun hoti ho? Hum nay tumhara salam sab say pehlay qabool faramaya hay."

Tum us kay madadgaar ho tum us kay tarafdaar
Jo tum ko nikammay say nikamma nazar aaey
Lagatay hayn us ko bhi seenay say Aaqa
Jo hota nahin munh laganay kay qabil

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Al Intizaar...! Al Intizaar...!

Sabz sabz Gumbad aur Hujrah-e-Maqsoorah (ya'ni woh Mubarak kamrah jis may Huzoor-e-Anwar Sarkar صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki qabr-e-

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munawar hay) per nazar jamana ‘ibadat aur kaar-e-sawab hay. Ziyadah say ziyadah waqt Masjid-un-Nabawi عَلٰي صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام may guzaarnay ki koshish kijiye. Masjid Shareef may baythay huway Durood-e-Salam parrhtay huway Hujrah-e-Mutahharah per jitna ho sakay nigah-e-‘aqeedat jamaya kijiye aur is haseen tasawwur may doob jaya kijiye goya ‘anqareeb hamaray meethay meethay Aaqa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Hujrah-e-Munawwarah say Baahar tashreef lanay walay hayn. Hijr-o-firaq aur Intizar-e-Aaqa-e-Naamdar صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم may apnay aansuon ko behnay dijiye.

Kiya khabar aaj hi deedar ka armaan niklay
Apni aankhon ko ‘aqeedat say bichhaye rakhiye

Aik Memon Haji ko deedar ho gaya

Sag-e-Madina عُفِيَ عَنْهُ ko 1400 Hijri ki haziri may Madina-e-Pak زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may Bab-ul-Madinah Karachi kay aik nawjawan Haji nay bataya kay Mayn Masjid-un-Nabawi Shareef عَلٰي صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام may Rahmat-e-‘Aalam صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay Hujrah-e-Maqsoorah kay peechay pusht-e-athar ki janib sabz jaaliyon kay peechay baytha huwa tha kay ‘ain bedaari kay ‘aalam may, Mayn nay daykha kay achanak sabz sabz jaaliyon ki rukawat hat gaye aur Tajdar-e-Madinah, Qarar-e-Qalb-o-Seenah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Hujrah-e-Pak say Baahar tashreef lay aaye aur mujh say farmanay lagay: “Maang kiya maangta hay?” Mayn noor ki tajalliyon may is qadar gum ho gaya kay kuch ‘arz karnay ki jasarat (ya’ni himmat) hi na rahi, Aah! Mayray Aaqa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم jalwah dikha ker mujhay tarrapta chhorr ker apnay Hujrah-e-Mutahharah may wapas tashreef lay gaye.

Sharbat-e-Deed nay ik aag lagayi dil may
Tapish-e-Dil ko barrhaya hay bhujanay na diya
Ab kahan jaye ga naqshah tayra mayray dil say
Teh may rakha hay isay dil nay gumanay na diya

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Galyon may na thookiye!

Makkay Madinay ki galyon may thooka na kijiye, na hi naak saaf kijiye, jantay nahin in galyon say hamaray piyaray Aaqa صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم guzray hayn.

O' Paaye nazar hosh may aa, Koo-e-Nabi hay
Aankhon say bhi chalna to yahan bay adabi hay

Jannat-ul-Baqee'

Jannat-ul-Baqee' Shareef neez Jannat-ul-Ma'laa (Makkah-e-Mukarramah) donon muqaddas qabristanon kay maqbaron aur mazaron ko shaheed ker diya gaya hay. Hazarha Sahabah-e-Kiraam رَضِیَ اللہُ تَعَالٰی عَنْہُم aur bay shumar Ahl-e-Bayt-e-Athaar رِضْوَانُ اللہِ تَعَالٰی عَلَیْہِمْ اَجْمَعِیْن aur Awliya-e-Kibaar aur 'Ushaaq-e-Zaar رَحِمَہُمُ اللّٰہُ الْغَفَّار kay mazaraat kay nuqoosh tak mita diye gaye hayn. Haziri kay liye andar dakhilay ki soorat may aap ka paoon مَعَاذَ اللّٰہ عَزَّوَجَلَّ kisi bhi Sahabi ya 'Aashiq-e-Rasool kay Mazaar Shareef per parr sakta hay! Shar'i mas`alah yeh hay kay 'aam Musalmanon ki qabron per bhi paoon rakhna Haraam hay. "Radd-ul-Mukhtaar" may hay: (Qabristan may qabrayn mita ker) jo naya raastah nikala gaya ho us per chalna Haraam hay. *(Radd-ul-Muhtar vol. 1, pp. 612)*

Balkay naye raastay ka sirf gumaan ho tab bhi us per chalna na jaaiz-o-gunah hay. *(Durr-e-Mukhtar vol. 3, pp. 183)*

Lihaza Madani iltija hay kay Baahar hi say salam 'arz kijiye aur woh bhi Jannat-ul-Baqee' kay sadar darwazay (Main Entrance) per nahin balkay us ki chaar deewari kay Baahar us samt kharray hon jahan say qiblay ko aap ki peeth ho ta kay madfuneen-e-baqi' kay chehray aap ki taraf rahayn. Ab is tarah

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Ahl-e-Baqee' ko salam 'arz kijiye

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ فَاِنَّآ اِنْ شَآءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ ط

اَللّٰهُمَّ اغْفِرْ لِاَهْلِ الْبَقِيْعِ الْغَرْقَدِ ط اَللّٰهُمَّ اغْفِرْ لَنَا وَلَهُمْ ط

Tarjamah: Tum per salam ho Ayy Mumino ki basti may rehnay walo! Hum bhi اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ ***tum say aa milnay walay hayn. Aye Allah*** عَزَّوَجَلَّ***! Baqee'-e-Garqad walon ki maghfirat farma. Aye Allah*** عَزَّوَجَلَّ***! hamayn bhi mu'af farma aur inhayn bhi mu'af farma.***

Dilon per khanjar phir jata

Aah! Aik waqt woh tha kay jab Hijaz-e-Muqaddas may Ahl-e-Sunnat ki "khidmat" ka door tha aur us waqt kay khateeb-o-imaam bhi 'Aashiqan-e-Rasool huwa kartay thay, jumu'ah kay roz dawran-e-khutbah jab khateeb sahib Masjid-e-Nabawi Shareef عَلٰی صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام may Rauzah-e-Anwar ki taraf hath say isharah kartay huway اَلصَّلٰوةُ وَالسَّلَامُ عَلٰی هٰذَا النَّبِیّ (ya'ni is Nabi-e-Muhtaram صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم per Durood-o-Salam ho) kehtay to hazaron 'Aashiqan-e-Rasool kay dilon per khanjar phir jata aur woh az khud raftagi kay 'aalam may ronay lag jaya kartay.

Al-Wadaa'i Haziri

Jab Madina-e-Munawarra زَادَهَا اللّٰہُ شَرَفًا وَّتَعْظِیْمًا say rukhsat honay ki jan soz gharri aaye rotay huway aur na ho sakay to ronay jaysa munh banaye Muwajahah Shareef may haazir ho ker ro ro ker salam 'arz kijiye aur phir soz-o-riqqat kay sath yun 'arz kijiye:

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اَلْوَدَاعُ يَا رَسُوْلَ اللّٰهِ ط اَلْوَدَاعُ يَا رَسُوْلَ اللّٰهِ ط اَلْوَدَاعُ يَا رَسُوْلَ اللّٰهِ ط

اَلْفِرَاقُ يَا رَسُوْلَ اللّٰهِ ط اَلْفِرَاقُ يَا رَسُوْلَ اللّٰهِ ط اَلْفِرَاقُ يَا رَسُوْلَ اللّٰهِ ط

اَلْفِرَاقُ يَا حَبِيْبَ اللّٰهِ ط اَلْفِرَاقُ يَا نَبِيَّ اللّٰهِ ط اَلْاَمَانُ يَا حَبِيْبَ اللّٰهِ ط

لَا جَعَلَهُ اللّٰهُ تَعَالٰى اٰخِرَ الْعَهْدِ مِنْكَ وَلَا مِنْ زِيَارَتِكَ وَلَا مِنَ الْوُقُوْفِ

بَيْنَ يَدَيْكَ اِلَّا مِنْ خَيْرٍ وَّعَافِيَةٍ وَّصِحَّةٍ وَّسَلَامَةٍ اِنْ عِشْتُ اِنْ شَآءَ

اللّٰهُ تَعَالٰى جِئْتُكَ وَ اِنْ مِّتُّ فَاَوْدَعْتُ عِنْدَكَ شَهَادَتِيْ وَاَمَانَتِيْ

وَعَهْدِيْ وَمِيْثَاقِيْ مِنْ يَّوْمِنَا هٰذَا اِلٰى يَوْمِ الْقِيٰمَةِ وَهِيَ شَهَادَةُ اَنْ

لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ط

﴿سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ﴿۱۸۰﴾ وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ

﴿۱۸۱﴾ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۱۸۲﴾﴾ اٰمِيْنَ، اٰمِيْنَ، اٰمِيْنَ، يَا رَبَّ

الْعٰلَمِيْنَ بِحَقِّ طٰهٰ وَيٰسٓ

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Al Wada' Tajdaar-e-Madinah

Aah! Ab waqt-e rukhsat hay aaya

Al wada' Tajdar-e-Madinah

Sadma-e-Hijr kaysay sahoon ga

Al wada' Tajdar-e-Madinah

Bay Qarari barrhi ja rahi hay

Hijr ki ab gharri aa rahi hay

Dil huwa jata hay parah parah

Al wada' Tajdar-e-Madinah

Kis tarah shauq say Mayn chala tha

Dil ka guncha khushi say khila tha

Aah! Ab chhontta hay Madinah

Al wada' Tajdar-e-Madinah

Koway-e-Jaanan ki rangeen fazao!

Aye mu'attar mu'ambar hawao!

Lo salam aakhiri ab hamara

Al wada' Tajdar-e-Madinah

Kaash! Qismat mayra sath dayti

Maut bhi yawari mayri kerti

Jaan qadmon pay qurban kerta

Al wada' Tajdar-e-Madinah

Soz-e-Ulfat say jalta rahoon Mayn

'Ishq may tayray ghulta rahun Mayn

Mujh ko deewanah samjhay zamana

Al wada' Tajdar-e-Madinah

Mayn jahan bhi rahoon mayray Aaqa

Ho nazar may Madinay ka jalwah

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Iltija mayri maqbool farma

Al wada' Tajdar-e-Madinah

Kuch na husn-e-'amal ker saka hoon

Nazar chand ashk Mayn ker raha hun

Bas yehi hay mayra kul asasa

Al wada' Tajdar-e-Madinah

Aankh say ab huwa khoon jari

Rooh per bhi hay ab ranj taari

Jald 'Attar ko phir bulana

Al wada' Tajdar-e-Madinah

Ab pehlay ki tarah Sheikhayn Kareemayn رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا ki pak bargahon may bhi salam 'arz kijiye, Khoob ro ro ker du'aen mangiye baar baar haaziri ka suwal kijiye aur Madinay may Iman-o-'Aafiyat kay sath maut aur Jannat-ul-Baqee' may madfan ki bheek mangiye. Ba'd-e-Faraghat rotay huway ultay paoon chaliye aur baar baar Darbar-e-Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ko is tarah hasrat bhari nazar say daykhiye jis tarah bacha apni maa ki gaud say juda honay lagay to bilak bilak ker rota aur us ki taraf umeed bhari nigahaun say daykhta hay kay maa ab bulaye gi aur bula ker shafqat say seenay say chimta lay gi. Aye kaash! Rukhsat kay waqt aysa ho jaye to kaysi khush bakhti hay, kay Madinay kay Tajdar صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم bula ker apnay seenay say laga layn aur bay qarar rooh qadmon may qurban ho jaye.

Hay Tamanna-e-'Attar ya Rab
Un kay qadmon may yun maut aaye
Jhoom ker jab giray mayra lashah
Tham layn barrh kay Shah-e-Madinah

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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Wiladat Gaah-e-Sarwar-e-'Aalam

Hazrat-e-'Allama Qutub-ud-Deen عَلَيْهِ رَحْمَةُ اللّٰهِ الْمُبِين farmatay hayn: Huzoor Akram صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki wiladat gaah per du'a qabool hoti hay.

(Balad-ul-Ameen pp. 201)

Yahan pohanchnay ka asaan tareeqah yeh hay kay aap koh-e-marwah kay kisi bhi qareebi darwazay say Baahar aa jaiye. Saminay namaziyon kay liye bahut barra ihatah bana huwa hay, ihatay kay us paar yeh makan-e-a'alishan apnay jalway luta raha hay, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ door hi say nazar aa jaye ga. Khaleefah Haroon Rasheed عَلَيْهِ رَحْمَةُ اللّٰهِ الْمَجِيد ki walidah-e-muhtaramah رَحْمَةُ اللّٰهِ تَعَالٰى عليها nay yahan Masjid ta'meer karwayi thi. Aaj kal us makan-e-a'alishan ki jagah library qaaim hay aur us per yeh board laga huwa hay: "مَكْتَبَةُ مَكَّةَ الْمُكَرَّمَة".

Jabal-e-Abu Qubais

Yeh dunya ka sab say pehla pahaarr hay, Masjid-ul-Haraam kay Baahar Safa-o-marwah kay qareeb waqi' hay. Is paharr per du'a qabool hoti hay, Ahl-e-Makkah qahat saali kay mauqa' per is per aa ker du'a

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mangtay thay. Hadees-e-Pak may hay kay Hajar-e-Aswad Jannat say yahin naazil huwa tha *(At-Targheeb-wat-Terheeb vol. 2, pp. 125, Hadees 20)*

Is paharr ko "Al-Ameen" bhi kaha gaya hay kay "toofan-e-nooh" may Hajar-e-Aswad is paharr per ba hifazat-e-tamam tashreef farma raha, Ka'bah-e-Musharrafah ki ta'meer kay mauqa' per is paharr nay Hazrat Sayyiduna Ibraheem Khaleelullah عَلٰی نَبِیِّنَا وَعَلَیْہِ الصَّلٰوۃُ وَالسَّلَام ko pukar ker 'arz ki: "Hajar-e-Aswad idhar hay." *(Balad-ul-Ameen pp. 204)*

Manqool hay: Hamaray piyaray Aaqa صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay isi paharr per jalwah afroz ho ker chaand kay do tukrray farmaye thay. Chunkay Makkah-e-Mukarramah زَادَھَا اللّٰہُ شَرَفًا وَّ تَعْظِیْمًا paharron kay darmiyan ghira huwa hay chuna chay is per say chaand daykha jata tha pehli raat kay chaand ko Hilaal kehtay hayn lihaza is jagah per bataur-e-yaadgaar Masjid-e-Hilal ta'meer ki gaye. Ba'z log isay Masjid-e-Bilal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ kehtay hayn. وَاللّٰہُ تَعَالٰی وَرَسُوْلُہٗ اَعْلَم عَزَّوَجَلَّ صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم .Paharr per ab shahi mahal ta'meer ker diya gaya hay, Aur ab us Masjid Shareef ki ziyarat nahin ho sakti. 1409 hijri kay Mausim-e-Hajj may is mahal kay qareeb bomb kay dhamakay huway thay aur kaye hujjaj-e-kiraam nay jam-e-shahadat nosh kiya tha, is liye ab mahal kay gird sakht pehra rehta hay. Mahal ki hifazat kay paysh-e-nazar isi paharr ki surangon may banaye huway Wuzu khanay bhi khatm ker diye gaye hayn. Aik riwayat kay mutabiq Hazrat Sayyiduna Aadam Safiullah عَلٰی نَبِیِّنَا وَعَلَیْہِ الصَّلٰوۃُ وَالسَّلَام isi jabal-e-abu qubais per waqi' "Ghaar-ul-Kanz" may madfoon hayn jab kay aik mustanad riwayat kay mutabiq Masjid-e-Khaif may dafan hayn jo kay Mina Shareef may hay.

وَاللّٰہُ تَعَالٰی اَعْلَمُ وَرَسُوْلُہٗ اَعْلَم عَزَّوَجَلَّ صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Khadija-tul-Kubraa رَضِیَ اللّٰہُ تَعَالٰی عَنْھَا ka makan-e-rahmat nishan

Makkay Madinay kay Sultan صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم jab tak Makka-e-Mukarramah زَادَھَا اللّٰہُ شَرَفًا وَّ تَعْظِیْمًا may rahay isi makan-e-'aalishan may

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sukoonat pazeer rahay. Sayyiduna Ibrahim رَضِیَ اللہُ تَعَالٰی عَنْہُ kay ‘alawah tamam awlad bashamool Shehzadi-e-Konayn Bibi Fatima Zahra رَضِیَ اللہُ تَعَالٰی عَنْہَا ki yahi wiladat huyi. Sayyiduna Jibrael-e-Ameen عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام nay baarha is makan-e-‘aalishan kay andar Bargah-e-Risalat may haziri di, Huzoor-e-Akram صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم per kasrat say nuzool-e-Wah’i isi may huwa. Masjid-e-Haraam kay ba’ad Makka-e-Mukarramah زَادَھَا اللّٰہُ شَرَفًا وَّ تَعْظِیْمًا may is say barrh ker afzal koi maqaam nahin. Magar sad karorr balkay arbon kharbon afsoos! Kay ab is kay nishan tak mita diye gaye hayn aur logon kay chalnay kay liye hamwaar farsh bana diya gaya hay. Marwah ki paharri kay qareeb waqi’ Bab-ul-Marwah say nikal ker bayen taraf (left side) hasrat bhari nigahaun say sirf is makan-e-‘arsh nishan ki fazaon ki ziyarat ker lijiye.

Ghaar-e-Jabal-e-Saur

Yeh ghaar mubarak Makka-e-Mukarrama زَادَھَا اللّٰہُ شَرَفًا وَّ تَعْظِیْمًا ki dayen janib Mahallah-e-Masfalah ki taraf kam-o-baysh 4 kilometer per waqi’ “Jabal-e-Saur” may hay. Yeh woh muqaddas ghaar hay jis ka zikr Quran-e-Kareem may hay, Makkay Madinay kay tajwar صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم apnay yar-e-ghaar aur yar-e-mazaar Hazrat Sayyiduna Siddique-e-Akbar رَضِیَ اللہُ تَعَالٰی عَنْہُ kay sath ba-waqt-e-hijrat yahan 3 raat qiyam pazeer rahay. Jab dushman talashtay huway Ghaar-e-Saur kay munh per aan pohanchay to Hazrat Sayyiduna Siddique-e-Akber رَضِیَ اللہُ تَعَالٰی عَنْہُ ghamzadah ho gaye aur ‘arz ki: Ya Rasoolallah dushman itnay qareeb aa chukay hayn kay agar woh apnay qadmon ki taraf nazar daalayn gay to hamayn daykh layn gay, Sarkar-e-Naamdar صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay tasalli daytay huway farmaya:

لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ

Tarjama-e-Kanz-ul-Iman: Gham na kha bayshak Allah hamaray sath hay.

(Parah 10, Surah-e-Taubah, Aayat. 40)

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Isi Jabal-e-Saur per qabeel nay Sayyiduna Habeel رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ ko shaheed kiya.

Ghaar-e-Hira

Tajdar-e-Risalat صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم zuhoor-e-risalat say pehlay yahan zikr-o-fikr may mashghool rahay hayn. Yeh qibla rukh waqi' hay. Sarkar-e-Naamdar صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم per pehli wahi isi ghaar may utri, jo kay اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِیْ خَلَقَ﴿۱﴾ say مَا لَمْ یَعْلَمْ﴿۵﴾ tak panch aayatayn hayn. Yeh ghaar-e-mubarak Masjid-ul-Haraam say jinib-e-mashriq taqreeban 3 meel per waqi' "Jabal-e-Hira" per hay, is mubarak paharr ko Jabal-e-Noor bhi kahtay hayn. "Ghaar-e-Hira" Ghaar-e-Saur say afzal hay kyun kay Ghaar-e-Saur nay 3 din tak Sarkar-e-do-'Aalam صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay qadm choomay jab kay Ghaar-e-Hira Sultan-e-do Sara صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki sohbat-e-ba barakat say ziyadah 'arsah musharraf huwa.

Qismat-e-Saur-o-Hira ki hirs hay
Chahtay hayn dil may gehra ghaar ham
(Hadaaiq-e-bakhshish)

Dar-e-Arqam

Dar-e-Arqam Kooh-e-Safa kay qareeb waqi' tha. Jab Kuffar-e-Jafa kaar ki taraf say khatrat barrhay to Sarwar-e-Kaainaat صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم isi may posheedah taur per tashreef farma rahay. Isi makan-e-'aalishan may kai saahibaan Musharraf ba Islam huway. Sayyidush Shuhada Hazrat Sayyiduna Hamzah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ aur Ameer-ul-Mu`mineen Hazrat Sayyiduna 'Umar-e-Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ isi makan-e-barakat nishan may Dakhil-e-Islam huway. Isi may yeh Aayat-e-Mubarakah

یٰۤاَیُّهَا النَّبِیُّ حَسْبُكَ اللّٰهُ وَ مَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِیْنَ﴿۶۴﴾

Naazil huyi. Khalifah Haroon Rasheed عَلَیْہِ رَحْمَۃُ اللّٰہِ الْمَجِید ki walidah-e-muhtarmah رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہَا nay is jaga per Masjid banwayi. Ba'd kay kaye

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khulafa apnay apnay door may is ki tazyeen may hissah laytay rahay. Ab yeh tosee' may shamil ker liya gaya hay aur koi 'alamat nahin milti.

Mahallah Masfalah

Yeh mahallah barra tareekhi hay, Hazrat Sayyiduna Ibrahim Khaleelullah عَلٰی نَبِیِّنَا وَ عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام yahin raha kartay thay, Hazraat Siddique-o-Farooq-o-Hamzah رَضِیَ اللہُ تَعَالٰی عَنْہُم bhi isi mahallah-e-mubarakah may qiyam pazeer thay. Yeh mahallah Khanah-e-Ka'bah kay hissah "Mustajaar" ki janib waqi' hay.

Jannat-ul-Ma'laa

Jannat-ul-Baqee' kay ba'd Jannat-ul-Ma'laa dunya ka sab say afzal qabristan hay. Yahan Umm-ul-Mu`mineen Khadijah-tul-Kubra, Hazrat Sayyiduna Abdullah bin 'Umar aur kaye Sahabah-o-Tabi'een رِضْوَانُ اللہِ تَعَالٰی عَلَیْہِمْ اَجْمَعِیْن aur Awliya-o-Saliheen رَحِمَہُمُ اللّٰہُ الْمُبِین kay mazaraat-e-muqaddasah hayn. Ab in kay qubbay (ya'ni Gumbad) waghayrah shaheed ker diye gaye hayn, mazaraat mismaar ker kay un per raastay nikaalay gaye hayn. Lihaza Baahar reh ker door hi say is tarah salam 'arz kijiye:

اَلسَّلَامُ عَلَیْکُمْ یَا اَھْلَ الدِّیَارِ مِنَ الْمُؤْمِنِیْنَ وَ الْمُسْلِمِیْنَ وَ اِنَّآ اِنْ شَآءَاللّٰہُ بِکُمْ لَاحِقُوْنَ ط نَسْئَلُ اللّٰہَ لَنَا وَلَکُمُ الْعَافِیَۃَ ط

Tarjamah: Salam ho aap par Aye qabron may rehnay walo! Momino aur Musalmano! Aur hum bhi اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ ***aap say milnay walay hayn. Hum Allah*** عَزَّوَجَلَّ ***kay paas aap ki aur apni 'aafiyat kay taalib hayn.***

Apnay liye apnay walidayn aur tamam ummat ki maghfirat kay liye du'a mangiye aur bil khusoos Ahl-e-Jannat-ul-Ma'laa kay liye isaal-e-sawab kijiye. Is qabristan may du'a qabool hoti hay.

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Masjid-e-Jinn

Yeh Masjid Jannat-ul-Ma'laa kay qareeb waqi' hay. Sarkar-e-Madinah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم say Namaz-e-Fajr may Quran-e-Pak ki tilawat sun ker yahan Jinnat Musalman huway thay.

Masjid-ur-Raaya

Yeh Masjid-e-Jinn kay qareeb hi seedhay hath ki taraf hay. "Raayah" 'arabi may jhanday ko kehtay hayn. Yeh woh tareekhi maqaam hay jahan Fatah-e-Makkah kay mauqa' per hamaray piyaray Aaqa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay apna jhanda Shareef nasb farmaya tha.

Masjid-e-Khaif

Yeh Minaa Shareef may waqi' hay. Hijja-tul-Wada' kay mauqa' par hamaray piyaray piyaray Aaqa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay yahan Namaz ada farmaye hay. Rahmat-e-'Aalam صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay farmaya: صَلّٰى فِيْ مَسْجِدِ الْخَيْفِ سَبْعُوْنَ نَبِيًّا Masjid-e-Khaif may 70 Ambiya (عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام) nay Namaz ada farmaye. *(Mu'jam-ul-Awsat vol. 4, pp. 117, Hadees. 5407)*

Aur farmaya: فِي الْمَسْجِدِ الْخَيْفِ قَبْرُ سَبْعِيْنَ نَبِيًّا Masjid-e-Khaif may 70 Ambiya (عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام) ki qabrayn hayn.

(Mu'jam-ul-Kabeer vol. 12, pp. 316, Hadees. 13525)

Ab is Masjid Shareef ki kaafi tawsee' ho chuki hay. Zaa`ireen-e-Karaam ko chahiye kay basad 'Aqeedat-o-Ihtiram is Masjid Shareef ki ziyarat karayn, Ambiya-e-Kiraam عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام ki khidmaton may is tarah salam 'arz karayn: اَلسَّلَامُ عَلَيْكُمْ يَا اَنْبِيَاءَ اللّٰهِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ phir isaal-e-sawab ker kay du'a mangiye.

Masjid-e-Ji'irranah

Makkah-e-Mukarramah زَادَهَا اللّٰهُ شَرَفًا وَّتَعْظِيْمًا say janib-e-taaif taqreeban 26 kilometer per waqi' hay. Aap bhi yahan say 'Umray ka Ihram baandhiye

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kay Fateh-e-Makkah kay ba'ad taaif Shareef fatah ker kay wapsi per hamaray piyaray Aaqa صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay yahan say 'Umray ka Ihram zayb-e-tan farmaya tha. Yousuf bin Maahak عَلَیْہِ رَحْمَۃُ اللّٰہِ الْخَالِق farmatay hayn: Maqaam-e-Ji'irranah say 300 Ambiya-e-Kiraam عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام nay 'Umray ka Ihram baandha hay, Sarkar-e-Naamdar صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay Ji'irranah per apna 'Asaa Mubarak gaarra jis say pani ka chashmah ubla jo nihayat thanda aur meetha tha.

(Balad-ul-Ameen pp. 221, Akhbar Makkah, juz 5, pp. 62, 69)

Mashhoor hay us jagah per kunwan hay. Sayyiduna Ibn-e-'Abbas رَضِیَ اللہُ تَعَالٰی عَنْہُمَا farmatay hayn: Huzoor-e-Akram صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay Taaif say wapasi per yahan qiyam kiya aur yahin maal-e-ghaneemat bhi taqseem farmaya. Aap صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay 28 Shawwal-ul-Mukarram ko yahan say 'Umray ka Ihram baandha tha. *(Balad-ul-Ameen pp. 220,221)*

Is jagah ki nisbat Quraysh ki aik 'aurat ki taraf hay jis ka laqab Ji'irranah tha. (*Ayezan pp. 137)*

'Awam is maqaam ko "Barra 'Umrah" boltay hayn. Yeh nihayat hi pur soz maqaam hay, Hazrat Sayyiduna Sheikh Abdul Haq Muhaddis Dehilivi عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی "Akhbaar-ul-Akhyaar" may naql kartay hayn kay mayray peer-o-murshid Hazrat Sayyiduna Sheikh Abdul Wahab Muttaqi عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی nay mujhay takeed farmaye hay kay mauqa' milnay par Ji'irranah say zaroor 'Umray ka Ihram baandhna kay yeh aysa mutabarrak maqaam hay kay Mayn nay yahan aik raat kay mukhtasar say hissay kay andar 100 say zaaid baar Madinay kay Tajdar صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ka khuwab may deedar kiya hay اَلْحَمْدُ لِلّٰہِ عَلٰی اِحْسَانِہٖ Hazrat Sayyiduna Sheikh Abdul Wahab Muttaqi عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی ka ma'mool tha kay 'Umray ka Ihram baandhnay kay liye rozah rakh ker paydal Ji'irranah jaya kartay thay. *(Mulakhas-az-Akhbaar-ul-Akhyaar, pp. 278)*

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Mazar-e-Maymoonah رَضِیَ اللّٰہُ عَنۡہَا

Madinah road per "Nawariyah" kay qareeb waqi' hay. Ta Dam-e-tahreer yahan ki haaziri ka aik tareeqah yeh hay kay aap bus 2A ya 13 may suwaar ho jaiye, Yeh bus Madinah road per Tan'eem ya'ni Masjid-e-'Aaishah رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا say guzerti huyi aagay barrhti hay, Masjid-ul-Haraam say taqreeban 17 kilometer per is ka aakhiri stop "Nawariyah" hay, yahan utar jaiye aur palat ker road kay usi kinaray per Makka-e-Mukarram زَادَھَا اللّٰہُ شَرَفًا وَّتَعۡظِیۡمًا ki taraf chalna shuru' kijiye, 10 ya 15 minute chalnay kay ba'd aik police check post (Nuktah-e-Tafteesh) hay phir mauqif-e-hujjaj bana huwa hay is say thorra aagay road ki usi janib aik chaar deewari nazar aaye gi, yahin Umm-ul-Mu`mineen Hazrat Sayyidatuna Maymoonah رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا ka mazaar faaiz-ul-anwaar hay. Yeh mazaar mubarak sarrak kay beech may hay. Logon ka kehna hay kay sarrak ki ta'meer kay liye is mazaar Shareef ko shaheed karnay ki koshish ki gaye to Tractor ulat jata tha, na chaar yahan chaar deewari bana di gaye. Hamari piyari piyari Ammi jan Sayyidatuna Maymoonah رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا ki karamat marhaba!

Ahl-e-Islam ki Maadraan-e-Shafiq
Ba Nuwan-e-Taharat pe lakhaun salam

Masjid-ul-Haram may Namaz-e-Mustafa kay 11 Maqaamat

11 Maqaama

1. Baytullah Shareef kay andar.
2. Maqaam-e-Ibrahim kay peechay.
3. Mataaf kay kanaray par Hajar-e-Aswad ki seedh may.
4. Hateem aur Bab-ul-Ka'bah kay darmiyan Rukn-e-'Iraqi kay qareeb.
5. Maqam-e-Hufrah par jo Bab-ul-Ka'bah aur Hateem kay darmiyan Deewar-e-Ka'bah ki jarr may hay. Is maqam ko "Maqam-e-Imamat-

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e-Jibraeel" bhi kehtay hayn. Huzoor صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay isi maqaam per Sayyiduna Jibraeel عَلَیْہِ السَّلَام ko paanch namazon may imamat ka sharf bakhsha. Isi mubarak maqaam par Sayyiduna Ibrahim Khaleelullah عَلٰی نَبِیِّنَا وَ عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام nay "Ta'meer-e-Ka'bah" kay waqt mitti ka gaara banaya tha.

6. Bab-ul-Ka'bah ki taraf rukh ker kay. (Darwazah-e-Ka'bah ki seedh may Namaz ada kerna tamam atraaf ki seedh say afzal hay[1].

7. Meezab-e-Rahmat ki taraf rukh ker kay. (kaha jata hay kay mazaar ziya baar may Sarkar-e-'Aali Waqar صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ka Chehrah-e-Pur Anwaar isi janib hay).

8. Tamam Hateem may khusosan Meezab-e-Rahmat kay neechay.

9. Rukn-e-Aswad aur Rukn-e-Yamaani kay darmiyan.

10. Rukn-e-Shami kay qareeb is tarah kay "Bab-e-'Umrah" Aap صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki pusht-e-aqdas kay peechay hota. Khuwah Aap صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم "Hateem" kay andar ho ker Namaz ada farmatay ya Baahar

11. Hazrat-e-Sayyiduna Aadam Safiullah عَلٰی نَبِیِّنَا وَ عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام kay Namaz parrhnay kay maqaam per jo kay Rukn-e-Yamaani kay daen ya baen taraf hay aur zaahir ter yeh hay kay Musalla-e-Aadam "Mustajar" per hay. *(kitab-ul-Hajj pp. 274)*

[1] Kaha jata hay: Pak-o-Hind Darwaza-e-Ka'bah hi ki simt waqi' hayn. اَلْحَمْدُ لِلّٰہِ عَلٰی اِحْسَانِہٖ وَاللہُ تَعَالٰی اَعْلَمُ وَرَسُوْلُہٗ عَزَّوَجَلَّ وَ صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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Madinah-e-Munawarrah ki ziyaratayn

Rauzah-tul-Jannah

Tajdar-e-Madinah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay Hujrah-e-Mubarakah (jis may Sarkar صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka mazaar-e-pur anwaar hay) aur Mimbar-e-Noor baar (jahan Aap صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم khutbah irshad farmaya kartay thay) ka darmiyani hissah jis ka toul (ya'ni lambayi) 22 metre aur 'arz (chorrayi) 15 metre hay رَوْضَةُ الْجَنَّة ya'ni "Jannat ki kiyari" hay. Chunan chay hamaray piyaray Aaqa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka farman-e-'aalishan hay: مَا بَيْنَ بَيْتِيْ وَمِنْبَرِيْ رَوْضَةٌ مِّنْ رِيَاضِ الْجَنَّةِ ya'ni mayray ghar aur mimbar ki darmiyani jagah jannat kay baaghon may say aik baagh hay.

(Bukhari vol. 1, pp. 402, Hadees. 1195)

'Aam bol chaal may log isay "رِيَاضَ الْجَنَّة" kehtay hayn magar asl lafz "رَوْضَةُ الْجَنَّة" hay.

Yeh piyari piyari kiyari tayray khanah baagh ki
Sard is ki Aab-o-Taab say aatish saqar ki hay
(Hadaaiq-e-Bakhshish Shareef)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Masjid-e-Quba

Madinah Tayyibah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا say taqreeban 3 kilometer junoob maghrib ki taraf "Quba" naami aik qadeemi gaoon hay jahan Yeh mutabarrak Masjid bani huyi hay, Quran-e-Kareem aur Ahadees-e-Saheehah may is kay fazaail nihayat ihtimaam say bayan farmaye gaye hayn. 'Aashiqan-e-Rasool Masjid-un-Nabawi Shareef عَلٰي صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام say darmiyani chaal chal ker paydal taqreeban 40 minutes may Masjid-e-

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Quba pohanch saktay hayn. Bukhari Shareef may hay: Huzoor-e-Anwer صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم her haftay kabhi paydal to kabhi suwari per Masjid-e-Quba tashreef lay jatay thay. *(Bukhari vol. 1, pp. 402, Hadees 1193)*

'Umray ka Sawab

Do Farameen-e-Mustafa صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم:

1. Masjid-e-Quba may Namaz parrhna 'Umray kay barabar hay.
(Tirmizi vol. 1, pp. 348, Hadees 324)

2. Jis shakhs nay apnay ghar may Wuzu kiya phir Masjid-e-Quba may ja ker Namaz parrhi to usay 'umray ka sawab milay ga.
(Ibn-e-Majah vol. 2, pp. 175, Hadees. 1412)

Mazaar-e-Sayyiduna Hamzah رَضِیَ اللہُ تَعَالٰی عَنْہُ

Aap رَضِیَ اللہُ تَعَالٰی عَنْہُ Gazwa-e-Uhud (3 hijri) may shaheed huway thay, Aap رَضِیَ اللہُ تَعَالٰی عَنْہُ ka mazaar Faaiz-ul-Anwaar Uhud Shareef kay qareeb waqi' hay. Sath hi Hazrat Sayyiduna Mus'ab bin 'Umair رَضِیَ اللہُ تَعَالٰی عَنْہُ aur Hazrat Sayyiduna Abdullah bin Jahsh رَضِیَ اللہُ تَعَالٰی عَنْہُ kay mazaraat bhi hayn. Neez Ghazwah-e-Uhud may 70 Sahabah-e-Kiraam عَلَیْہِمُ الرِّضْوَان nay jaam-e-shahadat nosh kiya tha un may say bayshtar Shuhada-e-Uhud bhi sath hi bani huyi chaar deewari may hayn.

Shuhada-e-Uhud عَلَیْہِمُ الرِّضْوَان ko salam karnay ki Fazeelat

Sayyiduna Sheikh Abdul Haq Muhaddis-e-Dihlivi عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی naql kartay hayn: Jo shakhs in Shuhada-e-Uhud say guzray aur in ko salam karay yeh qiyamat tak us per salam bhayjtay rehtay hayn. Shuhada-e-Uhud عَلَیْہِمُ الرِّضْوَان aur bil khusoos Mazaar-e-Sayyid-ush-Shuhada Sayyiduna Hamzah رَضِیَ اللہُ تَعَالٰی عَنْہُ say baarha Jawab-e-Salam ki awaz suni gaye hay. *(Jazb-ul-Quloob, pp. 177)*

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Sayyiduna Hamzah رَضِیَ اللّٰہُ عَنْہ ki khidmat may Salam

اَلسَّلَامُ عَلَيْكَ يَا سَيِّدِنَا حَمْزَةُ ط اَلسَّلَامُ عَلَيْكَ يَا عَمَّ رَسُوْلِ اللّٰهِ ط اَلسَّلَامُ عَلَيْكَ يَا عَمَّ نَبِيِّ اللّٰهِ ط اَلسَّلَامُ عَلَيْكَ يَا عَمَّ حَبِيْبِ اللّٰهِ ط اَلسَّلَامُ عَلَيْكَ يَا عَمَّ الْمُصْطَفٰى ط اَلسَّلَامُ عَلَيْكَ يَا سَيِّدَ الشُّهَدَآءِ وَيَا اَسَدَ اللّٰهِ وَاَسَدَ رَسُوْلِهٖ ط اَلسَّلَامُ عَلَيْكَ يَا سَيِّدَنَا عَبْدَ اللّٰهِ بْنَ جَحْشٍ ط اَلسَّلَامُ عَلَيْكَ يَا مُصْعَبَ بْنِ عُمَيْرٍ ط اَلسَّلَامُ عَلَيْكُمْ يَا شُهَدَآءَ اُحُدٍ كَآفَّةً عَآمَّةً وَّرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ط

Tarjamah: Salam ho Aap par Aye Sayyiduna Hamzah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ Salam ho aap par Aye Muhtaram chacha Rasoolullah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay, salam ho aap par Aye Amm-e-buzrguwar Allah عَزَّوَجَلَّ kay Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay, salam ho aap par Aye chacha Allah عَزَّوَجَلَّ kay Mahboob صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay, salam ho ap par Aye chacha Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay, salam ho aap par Aye Sardar shaheedon kay aur Aye shayr Allah عَزَّوَجَلَّ kay aur shayr us kay Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kay, Salam ho aap par Aye Sayyiduna Abdullah bin Jahsh رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, salam ho aap par Aye Mus'ab bin Umayr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, salam ho Aye Shuhada-e-Uhud aap sabhi par aur Allah عَزَّوَجَلَّ ki rahmatayn aur barakatayn.

Shuhada-e-Uhud ko Majmoi'ee Salam

اَلسَّلَامُ عَلَيْكُمْ يَا شُهَدَآءُ يَا سُعَدَآءُ يَا نُجَبَآءُ يَا نُقَبَآءُ يَآ اَهْلَ الصِّدْقِ وَالْوَفَآءِ ط اَلسَّلَامُ عَلَيْكُمْ يَا مُجَاهِدِيْنَ فِيْ سَبِيْلِ اللّٰهِ حَقَّ جِهَادِهٖ ط ﴿سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ط﴾ اَلسَّلَامُ عَلَيْكُمْ يَا شُهَدَآءَ اُحُدٍ كَآفَّةً عَآمَّةً وَّرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ط

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Tarjamah: Salam ho aap par Aye shaheedon Aye nayk bakhton Aye shareefo Aye sardaron Aye mujassim-e-sidq-o-wafa. Salam ho aap par Aye mujahido Allah عَزَّوَجَلَّ ki raah may jihad ka haq ada kernay walo! **"Salamti ho tum par tumharay sabr ka badlah to pichhla ghar kiya hi khoob mila"** ***salam ho Aye Shuhada-e-Uhud aap sabhi par aur Allah عَزَّوَجَلَّ ki rahmatayn aur barakatayn Nazil hoon.***

Ziyaraton per haziri kay do tareeqay

Meethay meethay Makkay Madinay kay zaairo! Ziyaraton aur un kay pato ko ba Khauf-e-Tawalat-e-Rafeeq-ul-Haramayn darj nahin kiya, shaai`qeen 'Aashiqan-e-Rasool, ziyarat aur iman afroz hikayaat ki ma'lomaat kay liye Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer ghayr siyasi Tahreek, Dawat-e-Islami kay isha'ati idaray Maktabah-tul-Madinah ki matbu'ah kitab, "'Aashiqan-e-Rasool ki 130 hikayatayn ma' Makkay Madinay ki Ziyaratayn" ka mutala'ah farmaye aur apnay iman ko garmaayen. Al-battah kitab parrh ker har shakhs ziyaraat kay maqamaat per pohanch jaye yeh dushwaar hay. Ziyarat ki 2 sooratayn hayn: Aik to yeh kay Masjid-un-Nabawi Shareef عَلٰی صَاحِبِهَا الصَّلٰوةُ وَالسَّلَام kay Baahar subh gariyon walay: Ziyarah! Ziyarah! Ki sadayen lagatay rehtay hayn, aap un ki gaariyon may suwar ho jaiye. Yeh aap ko Masajid-e-Khamsah, Masjid-e-Quba aur Mazaar-e-Sayyiduna Hamzah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ lay jayen gay. Dusri yeh kay Makkay Madinay ki mazeed ziyaraton kay liye aap ko aysay Aadami talash karnay hon gay jo ujrat lay ker ziyaratayn kerwatay hon.

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Her Subah yeh Niyyat ker Lijiye

Aaj ka din aankh, kaan, zaban aur har 'uzu ko gunahon aur fazuliyat say bachatay huway, naykiyon may guzarunga. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Suwal-o-Jawab kay mutala'y say qabl chand zaroori istilahaat waghayrah zehan nasheen ker lijiye.

Jaraaim AUR in kay Kaffaray

Dam waghayrah ki ta'reef:

3. **Dam:** Ya'ni aik bakra. (is may Nar, Madah, Dumbah, Bhayrr, neez Gaaye ya Ount ka saatwan hissah sab shamil hayn)

4. **Badanah:** Ya'ni Ount ya Gaaye. (Is may bayl, Bhayns waghayrah shamil hayn). Gaaye Bakra waghayrah yeh tamam janwar un hi sharaait kay hon jo Qurbani may hayn.

5. **Sadaqah:** ya'ni sadaqah-e-fitr ki miqdaar. Aaj kal kay hisab say sadaqah-e-fitr ki miqdaar 2 kilo may say 80 Gram kam Gandum ya uska aata ya us ki raqam ya us kay dugnay Jaw ya Khajoor ya us ki raqam hay.

Dam waghayrah may ri'aayat

Agar beemari, sakht sardi, sakht garmi, phorray aur zakham ya juwon ki shadeed takleef ki wajah say koi jurm huwa to usay "Jurm-e-Ghayr-e-Ikhtiyari" kehtay hayn. Agar koi aysa "Jurm-e-Ghayr-e-Ikhtiyari" sadir huwa jis per Dam wajib hota hay to is soorat may ikhtiyar hay kay chahay to Dam dayday aur agar chahay to Dam kay badlay 6

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miskeenon ko sadaqah day day. Agar aik hi miskeen ko 6 sadaqay day diye to aik hi shumar hoga. Lihaza yeh zarori hay kay alag alag 6 miskeenon ko day. Dusri ri'aayat yeh hay kay agar chahay to Dam kay badlay 6 masakeen ko donon waqt payt bhar ker khana khila day. Teesri ri'aayat yeh hay kay agar sadaqah waghayrah nahin dayna chahta to 3 rozay rakh lay "Dam" ada ho gaya. Agar koi aysa Jurm-e-Ghayr-e-Ikhtiyari kiya jis per sadaqah wajib hota hay to ikhtiyar hay kay sadaqay kay bajaye 1 rozah rakh lay. *(Bahar-e-Shari'at vol. 1, pp. 1162)*

Dam, Sadaqay aur rozay kay zarori masaail

Agar Kaffaray kay rozay rakhayn to yeh shart hay kay rat say ya'ni subh-e-sadiq say pehlay pehlay yeh niyyat kar layn kay yeh fulan Kaffaray ka rozah hay. In "rozon" kay liye na Ihram shart hay na hi in ka pay dar pay hona. Sadaqay aur rozay ki adayegi apnay watan may bhi ker saktay hayn, Al-battah sadaqah aur khana agar Haram kay masakeen ko paysh ker diya jaye to yeh afzal hay. Dam aur Badanah kay janwar ka Haram may zabah hona shart hay. *(Bahar-e-Sharee'at vol. 1, pp. 1162, 1163)*

Hajj ki Qurbani aur Dam kay gosht kay ahkaam

Hajj kay shukranay ki Qurbani Hudod-e-Haram may hona shart hay. Is ka gosht aap khud bhi khayiye, Maal daar ko bhi khilaiye aur Masakeen ko bhi paysh kijiye, magar Kaffaray ya'ni "Dam" aur "Badanay" waghayrah ka gosht sirf muhtajon ka haq hay, na khud kha saktay hayn na ghani ko khila saktay hayn.

(Bahar-e-Shari'at, vol. 1, pp. 1162/1163)

Dam ho ya shukranay ki Qurbani, zabh kay ba'd gosht waghayrah Haram kay baahar lay janay may haraj nahin. Magar zabh Hudod-e-Haram may hona zarori hay.

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Allah عَزَّوَجَلَّ say dariye

Ba'z nadan jan boojh ker "Jurm" kartay hayn aur Kaffarah bhi nahin daytay. Yahan 2 gunah huway, aik to jan boojh ker jurm karnay ka aur dusra Kaffarah na daynay ka. Ayson ko Kaffarah bhi dayna hoga aur taubah bhi wajib ho gi. Haan majbooran jurm kerna parra ya bay khayali may ho gaya to Kaffarah kafi hay gunah nahin huwa is liye taubah bhi wajib nahin aur yeh bhi yaad rakhiye kay jurm chahay yaad say ho ya bhoolay say, iska jurm hona janta ho ya na janta ho, khushi say ho ya majbooran, sotay may ho ya jaagtay may, bay hooshi may ho ya hosh may, apni marzi say kiya ho ya dusray kay zaria'y karwaya ho har soorat may Kaffarah lazmi hay, agar nahin day ga to gunahgaar ho ga. Jab kharch sar par aata hay to ba'z log yeh bhi keh diya kartay hayn: "Allah عَزَّوَجَلَّ mu'aaf farmaey ga!" aur phir woh Dam waghayrah nahin daytay. Ayson ko sochna chahiye kay kaffaraat Shari'at hi nay wajib kiye hayn aur jan boojh ker taalam tol kerna Shari'at hi ki khilaf warzi hay jo sakht tareen jurm hay. Ba'z maal kay matwalay nadaan hujjaj 'Ulama-e-Kiraam say yahan tak puchtay sunai daytay hayn kay ***Sirf gunah hay na! Dam to wajib nahin?*** (مَعَاذَ اللّٰه) sad karorr afsos! Chand sikkay bachanay hi ki fikr hay, gunah kay sabab honay walay sakht 'azab kay istihqaq ki koi perwah nahin, gunah ko halka janna bahut sakht baat balkay ba'z sooraton may kufr hay. Allah عَزَّوَجَلَّ Madani fikr naseeb farmaye.

اٰمِـیْن بِجَاہِ النَّبِیِّ الْاَمِـیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Qarin kay liye double Kaffarah hota hay

Jahan aik Kaffaray (ya'ni aik Dam ya aik sadaqay) ka hukm hay wahan Qarin kay liye 2 Kaffaray hayn. *(Hidayah, vol. 1, pp. 171)* Na baaligh agar jurm karay to koi Kaffarah nahin.

Qarin kay liye kahan dugna Kaffarah hay aur kahan nahin

Aam taur par kitabon may likha hota hay kay jahan Haji Mufrid ya Mutamatti' par aik Dam ya sadaqah laazim ata hay wahan Hajj-e-Qiran walay par 2 Dam ya 2 sadaqay laazim aatay hayn, Yeh mas`alah apni jagah durust hay laykin is ki khaas soratayn hayn ya'ni aysa nahin kay jahan bhi Hajj-e-Ifrad ya Tamattu' walay par aik Dam laazim aaye to Qarin par 2 Dam qarar diye jayen, lihaza is ki mukammal wazahat paysh ki ja rahi hay ta kay koi ghalat fahmi na rahay. Hazrat Sayyiduna 'Allamah Shami رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ kay Irshad ka khulasah hay: Ihram bandhnay walay par Nafs-e-Ihram ki wajah say jo kaam karna Haraam hayn agar un may say koi kaam Hajj-e-Ifrad karnay walay karay ga to is par aik Dam laazim ho ga jab kay Hajj-e-Qiran karnay wala ya jo is kay hukm may hay woh karay ga to is par 2 Dam laazim hon gay aur sadaqah kay baray may bhi Qarin ka yahi hukm hay kay us par 2 sadaqay laazim hon gay kyun kay us nay Hajj aur Umrah donon ka Ihram bandha huwa hay aur agar us nay Hajj kay wajibaat may say kisi Wajib ko tark kiya jaysay Sa'i ya Rami chhorr di, Janabat ki halat may ya bay Wuzu Hajj ya Umrah ka Tawaf kiya ya Haram ki ghaas kaati to is par double saza laazim nahin ho gi kyun kay Yeh Nafs-e-Ihram kay mamnu'aat may say nahin hayn balkay Hajj-o-Umrah kay Wajibat aur Haram kay mamno'aat may say hayn. *(Radd-ul-Muhtar, vol. 3, pp. 701/ 702)*

Isi mas`alay ki mukammal tafseel Hazrat Sayyiduna 'Allamah 'Ali Qari رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ nay bayan farmaye hay: Qarin ya jo Qarin kay hukm may hay us par Dam ya sadaqah waghayrah laazim aanay may Usool yeh hay kay (Nafs-e-Ihram ki wajah say) har woh mamnu' kaam jisay karnay ki sorat may Mufrid par aik Dam ya aik sadaqah waghayrah dayna laazim aaye, is kaam ko karnay ki wajah say Qarin par ya jo Qarin kay hukm may hay us par Hajj aur Umrah kay Ihram ki wajah

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say 2 Dam aur 2 sadaqay laazim aayen gay, Al-battah chand soratayn aysi hayn jin may un par sirf aik Dam ya aik sadaqah waghayrah laazim aaye ga (Aur is ki asl wajah wahi hay kay un cheezon ka ta'alluq Nafs-e-Ihram kay mamno'aat kay sath nahin hay)

1. Jab Hajj ya Umrah karnay wala Ihram kay baghayr Meeqaat say guzar jaye aur wapas lautnay kay bajaye wahin say Hajj-e-Qiran ka Ihram bandh lay to us par aik Dam laazim aaye ga kyun kay us nay jo mamno' kaam kiya hay woh Hajj-e-Qiran ka Ihram bandhnay say pahlay kiya hay.

2. Agar Qarin nay ya jo Qarin kay hukm may hay us nay Haram ka darakht kata to us par aik jaza laazim hay. Kyun kay darakht kaatnay ka ta'alluq Ihram ki jinayat say nahin hay.

3. Agar paydal Hajj ya 'Umrah karnay ki mannat mani phir masalan Hajj kay dinon may Hajj-e-Qiran kiya aur suwar ho kar Hajj kay liye gaya to us par (suwar honay ki wajah say) aik Dam laazim hay.

4. Agar Tawaf-uz-Ziyarah janabat ki halat may kiya ya Wuzu kay baghayr kiya to aik hi jaza laazim ho gi kyun kay Tawaf-e-Ziyarah ki jinayat sirf Hajj kay sath hi khaas hay. Isi tarah agar khali Umrah karnay walay nay Umray ka Tawaf isi tarah kiya to is par aik jaza (Dam ya sadaqah) laazim hay.

5. Agar Qarin ya jo Qarin kay hukm may hay woh kisi 'uzr kay baghayr Imam say pahlay 'Arafaat say laut aya aur abhi soraj bhi ghurob nahin huwa to us par aik Dam laazim hay kyun kay yeh Hajj kay wajibaat kay sath khaas hay aur 'Umray kay Ihram kay sath is ka koi ta'alluq nahin.

6. Kisi 'uzr kay baghayr Muzdalifah ka wuqoof tark kar diya to Qarin aur jo Qarin kay hukm may hay us par aik Dam laazim hay.

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7. Agar us nay zabh karnay say pahlay Halq karwa liya to us par aik Dam laazim hay.

8. Agar us nay Ayyaam-e-Nahr guzarnay kay ba'd Halq karwaya to us par aik Dam laazim hay.

9. Agar us nay Ayyaam-e-Nahr guzarnay kay ba'd Qurbani ka janwar Zabh kiya to us par aik Dam laazim hay.

10. Agar us nay mukammal Rami na ki ya itni Rami chhorr di jis ki wajah say Dam ya sadaqah laazim aaye to is par aik Dam ya aik sadaqah laazim hay.

11. Agar us nay Umray ya Hajj may say kisi aik ki Sa'i chhorr di to us par aik Dam laazim aaye ga.

12. Agar us nay Tawaf-e-Sadr (ya'ni Tawaf-e-Wada') chhorr diya to us par aik Dam laazim aaye ga kyun kay us ka ta'alluq aafaqi Haji kay sath hay, Umrah karnay walay kay sath mutlaqan is ka koi ta'alluq nahin.

NOTE: Qarin par do jazayen laazim honay ka jo usool bayan kiya gaya is may har woh shakhs daakhil hay jo do Ihram jama' karay aur 2 Ihramon ko jama' karna chahay Sunnat say ho jaysay woh Mutamtti' jo Hadi sath lay kar aya ya Hadi sath lay kar na aya tha laykin abhi Umray kay Ihram say baahar nahin aaya tha kay us nay Hajj ka Ihram bandh liya ya Sunnat say na ho jayasy Makkah Mukarramah زَادَهَااللّٰہُ شَرَفًاوَّتَعْظِیْمًا kay rihayeshi ya jo Makkah pak kay rihayeshi kay ma'na may hay us nay Hajj-e-Qiran ka Ihram bandh liya, isi tarah har woh shakhs jis nay aik niyyat kay sath ya 2 niyyaton kay sath ya aik niyyat par dusri niyyat ko daakhil kar kay 2 Hajj ya 2 Umray kay Ihram jama' kar diye, yunhi agar 100 Hajj ya 100 Umray karnay ki niyyat say Ihram bandha aur inhayn poora karnay say pahlay jurm sarzad huwa to us par (us jurm kay hisab say) 100 jazayen laazim hon gi.

(Al Maslak-ul-Mutaqassit-lil-Qari, pp. 406-.410)

Tawaf-e-Ziyarat kay baray may suwal-o-jawab

Suwal: Aurat Tawaf-e-Ziyarat kar rahi thi, Dawran-e-Tawaf mahwaari shuru' ho gaye, kiya karay?

Jawab: Fauran Tawaf mauqoof kar kay Masjid-ul-Haraam say baahar aa jaye. Agar Tawaf jaari rakha ya Masjid kay andar hi rahi to gunahgar ho gi.

Suwal: Agar 4 phayray kay ba'd Hayz aaya to aur kam kay ba'd aaya to kiya hukm hay?

Jawab: Tawaf kay dawran agar aurat ko Hayz shuru' ho jaye to chahay 4 chakkar kar liye hon ya na kar paye ho, Woh Tawaf fauran tark kar day kay Hayz ki haalat may Tawaf karna ya Masjid may rahna Jaaiz nahin aur Masjid-ul-Haraam say baahar nikal jaye, ho sakay to Tayamum kar kay baahar aaye kay yeh Ahwat (ya'ni ihtiyat say ziyadah qareeb) aur mustahab hay. Phir jab 'aurat pak ho jaye to agar 4 ya is say ziyadah chakkar kar liye thay to baqiyyah chakkar kar kay apnay usi Tawaf ko poora karay. Aur agar 3 ya is say kam chakkar lagaye thay to ab bhi bina (ya'ni jahan say chhorra wahan say shuru') kar sakti hay. Jis 'aurat ko 3 chakkaron kay ba'd hayz aaya agar usay apnay hayz ki 'aadat ma'loom thi aur hayz aanay say qabl usay itna waqt mila tha kay agar woh chahti to 4 chakkar laga sakti thi to is sorat may is par 4 chakkar mua`khkhar (ya'ni takheer say) karnay ki wajah say Dam laazim ho ga aur woh gunahgar bhi ho gi.

Bahar-e-Shari'at may hay: "yunhi agar itna waqt usay mila tha kay Tawaf kar layti aur na kiya ab hayz ya nifas aa aa gaya to gunahgar huyi". *(Bahar-e-Shari'at, vol. 1, pp. 1145)*

Laykin jo 'aurat 4 chakkar laga chuki hay us par un 3 chakkaron may takheer karnay ki wajah say kuch laazim nahin ho ga kyun kay Tawaf-

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e-Ziyarah kay aksar hissay ka waqt kay andar hona Wajib hay na kay poray ka. Bahar-e-Shari'at "Hajj Kay Wajibaat" may hay: Tawaf-e-Ifazah ka aksar hissah Ayyam-e-Nahr may hona. 'Arafaat say wapasi kay ba'd jo Tawaf kiya jata hay us ka naam Tawaf-e-Ifazah hay aur isay Tawaf-e-Ziyarat bhi kahtay hayn. Tawaf-e-Ziyarat kay aksar hissay say jitna zaa`id ha ya'ni 3 phayray Ayyam-e-Nahr kay ghayr may bhi ho sakta hay. *(Ayezan, pp. 1049)*

Aur agar 'aurat nay 4 chakkar poray kar liye thay aur baqiyyah 3 majboori khuwah baghayr majbori isi (ya'ni mahwari ki) halat may poray kiye ya waysay hi 4 phayray kar kay chali gaye aur baqiyyah phayray chhorr diye to Dam laazim ho ga aur agar yeh hayz ki halat may kiye huway Tawaf ka I'aadah kar lay to Dam saaqit ho jaye ga agar chay Ayyam-e-Nahr kay ba'd I'aadah karay. Aur agar 3 paki ki halat may kiye thay aur baqiyah 4 hayz ki halat may kiye to "Badanah" laazim aaye ga neez I'aadah karna wajib ho ga. Bahar-e-Shari'at may hay: Tawaf-e-Farz kul ya aksar ya'ni 4 phayray janabat ya hayz-o-nifas may kiya to Badanah hay aur bay Wuzu kiya to Dam aur pahli sorat may taharat kay sath I'aadah wajib. *(Ayezan, pp. 1175)*

Aur pak ho kar I'aadah karnay ki sorat may Badanah saaqait ho jaye ga jaysa kay opar bayan huwa.

Haa`izah ki seat book ho to Tawaf-e-Ziyarat ka kiya karay?

Suwal: Haai`zah ki nishast mahfooz ho to Tawaf-e-Ziyarat ka kiya karay?

Jawab: Nishast mansookh karwaye aur ba'd-e-taharat (ya'ni pak ho kar ghusl kay ba'd) Tawaf-e-Ziyarat karay. Agar nishast mansookh karwanay may apni ya hamsafaron ki sakht dushwari ho to majbori ki sorat may Tawaf-e-Ziyarat kar lay magar "Badanah" ya'ni Gaaye ya Ount ki Qurbani laazim aaye gi aur taubah karna bhi zarori hay kyun

kay janabat ki halat may Masjid may dakhil hona aur Tawaf karna donon kaam gunah hayn. Agar 12 kay ghurob-e-aaftab tak taharat kar kay Tawaf-uz-Ziyarah ka I'aadah karnay may kamyabi ho gaye to Kaffarah saaqit ho gaya aur 12 kay ba'd agar pak honay kay ba'd mauqa' mil gaya aur I'aadah kar liya to Badanah saaqit ho gaya magar Dam dayna ho ga.

Suwal: Ba'z khawaten hayz roknay ki goliyan isti'mal karti hayn to un baari kay dinon may jab kay hayz dawa kay zaree'ay band huwa ho Tawaf-uz-Ziyarah kar sakti hayn ya nahin?

Jawab: Kar sakti hayn. (Magar apni lady doctor say mashwarah kar layn kyun kay un ka isti'maal ba'z daf'ah nuqsan dah hota hay aur agar fori nuqsan ka ghalbah-e-zan ho to dawa ka isti'mal mamnu' hay. Al battah hayz band honay ki sorat may Tawaf durust ho jaye ga).

Suwal: Agar kisi nay bay Wuzu ya na pak kaprron may Tawaf-uz-Ziyarah kar liya to kiya hukm hay?

Jawab: bay Wuzu Tawaf-e-Ziyarat kiya to Dam wajib ho gaya. Haan, ba Wuzu I'aadah karna mustahab hay neez I'aadah kar laynay say Dam bhi wajib na raha balkay 12 kay ba'd bhi agar I'aadah kar liya to Dam saaqit ho gaya. Na paak kaprron may har qisam ka Tawaf Makrooh (tanzeehi) hay. Kar liya to Kaffarah nahin.

Tawaf ki niyyat ka aham tareen madani phool

Suwal: 10 ko Tawaf-uz-Ziyarah kay liye haazir huway magar ghalati say "Nafli Tawaf" ki niyyat kar li, ab kiya karna chahiye?

Jawab: Aap ka Tawaf-e-Ziyarat ada ho gaya. Yeh baat zehan nasheen kar lijiye kay Tawaf may niyyat zaroor Farz hay kay is kay baghayr Tawaf hota hi nahin magar is may yeh shart nahin kay kisi mu'ayyan

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(ya'ni makhsoos) Tawaf ki niyyat ki jaye. Har tarah ka Tawaf faqat "Niyyat-e-Tawaf" say ada ho jata hay, balkay jis Tawaf ko kisi khaas waqt kay sath makhsoos kar diya gaya hay agar us makhsoos waqt may aap nay kisi dusray Tawaf ki niyyat ki bhi, jab bhi yeh dusra na ho ga balkay wo ho ga jo makhsoos hay. Masalan Umray kay Ihram bandh kar baahar say haazir huway aur Umray kay Tawaf ki niyyat na ki mutlaqan (sirf) "Tawaf" ki niyyat ki balkay "Nafli Tawaf " ki niyyat ki, har sorat may yeh Umray hi ka Tawaf mana jaye ga. Isi tarah "Qiran" ka Ihram bandh kar haazir huway aur aanay kay ba'd jo pahla Tawaf kiya woh Umray ka hay aur dusra Tawaf "Tawaf-e-Qudoom".

(Al-Maslak-ul-Muraqassit, pp. 145)

Suwal: Agar Tawaf-e-Ziyarat kiye baghayr watan chala gaya to kiya Kaffarah hay?

Jawab: Kaffaray say guzarah nahin kyun kay Hajj hi na huwa. Is ka koi ni'm-ul-badal (Alternative) nahin liahza laazimi hay kay dubarah Makkah Mukarramah زَادَهَااللّٰہ شَرَفًا وَّ تَعْظِیْمًا haazir ho aur Tawaf-e-Ziyarah karay, jab tak Tawaf-e-Ziyarah nahin karay ga 'auratayn halal nahin hon gi chaahay barson guzar jayen. Agar aurat nay bhool ki hay to jab tak Tawaf-e-Ziyarah na karay woh mard kay liye halal na ho gi agar kunwari nay kiya to shadi kar bhi layn to jab tak Tawaf-e-Ziyarah na kar layn "Halal" nahin hon gi.

Tawaf-e-Rukhsat kay baray may suwal jawab

Suwal: Tawaf-e-Wada' ya'ni Tawaf-e-Rukhsat kar liya phir garri layt ho gaye ab Namaz kay liye Masjid-ul-Haraam ja saktay hayn ya nahin? Kiya wapasi kay waqt phir Tawaf-e-Rukhsat baja lana ho ga?

Jawab: Ja saktay hayn balkay jitni baar mauqa' milay mazeed Umray aur Tawaf waghayrah bhi kar saktay hayn. Dubarah Tawaf karna

Wajib nahin magar kar lay to Mustahab hay. Sadr-us-Shari'ah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: Safar ka iradah tha Tawaf-e-Rukhsat kar liya magar kisi wajah say thahar gaya, agar Iqamat ki niyyat na ki to wahi Tawaf kaafi hay magar Mustahab yeh hay kay phir Tawaf karay kay pichla kaam Tawaf rahay. *(Bahar-e-Shari'at, vol. 1, pp. 1151)*

Tawaf-e-Rukhsat ka aham mas`alah

Suwal: Agar Hajj kay ba'd watan rawangi say qabl 2 din Jaddah Shareef may kisi 'azeez kay haan thaharnay ka iradah aur phir ba'd may "'Azm-e-Madina" hay to Tawaf-e-Rukhsat kab karayn?

Jawab: Jaddah Shareef janay say pahlay kar lijiye, kay Tawaf-e-Ziyarah kay ba'd agar Nafli Tawaf bhi kiya to wahi " Al Wadai'e Tawaf" ya'ni Tawaf-e-Rukhsat hay kay kyun kay aafaqi kay liye Tawaf-e-Ziyarah kay fauran ba'd Tawaf-e-Rukhsat ka waqt shuru' ho jata hay aur aagay guzra kay har Tawaf mutlaqan Tawaf ki niyyat say bhi ada ho jata hay. Al Haasil agar rawangi say qabl Tawaf-e-Ziyarah kay ba'd agar koi Nafli Tawaf kar liya hay to Tawaf-e-Rukhsat ada ho chuka hay.

Suwal: Waqt-e-Rukhsat aafaqi 'aurat ko hayz aa gaya, Tawaf-e-Rukhsat ka kiya karay? Kiya ruk jaye ya Dam day kar chali jaye?

Jawab: Us par ab Tawaf-e-Rukhsat Wajib na raha, ja sakti hay, Dam ki bhi hajat nahin. *(Bahar-e-Shari'at, vol. 1, pp. 1151)*

Suwal: Jo Makkah Mukarramah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا ya Jaddah Shareef may rahtay hayn kiya un par bhi Tawaf-e-Rukhsat Wajib hay?

Jawab: Ji nahin. Jo log Meeqaat kay baahar say Hajj par aatay hayn woh "Aafaqi Haji" kahlatay hayn, sirf un hi par ba waqt-e-wapasi Tawaf-e-Rukhsat Wajib hay.

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Suwal: Ahl-e-Madinah Hajj karayn to wapasi kay waqt un par Tawaf-e-Rukhsat Wajib hay ya nahin?

Jawab: Wajib hay kyun kay woh "Aafaqi Haji" hayn, Madinah Munawwara زَادَهَااللّٰہُشَرَفًاوَّتَعْظِیْمًا Meeqaat say baahar hay.

Suwal: kiya Umrah karnay walay par bhi Tawaf-e-Rukhsat Wajib hay?

Jawab: ji nahin, Yeh sirf "Aafaqi Haji" par waqt-e-rukhsat Wajib hay.

Tawaf kay baray may mutafarriq suwal-o-jawab

Suwal: Bheerr kay sabab ya bay khayali may kisi tawaf kay dawran thorri dayr kay liye agar seenah ya peeth Ka'bay ki taraf ho jaye to kiya karayn?

Jawab: Tawaf may seenah ya peeth kiye jitna fasilah tay kiya ho utnay fasilay ka i'aadah (ya'ni dubarah kerna) wajib hay aur afzal yeh hay kay woh phayra hi naye siray say ker liya jaye.

Takbeer-e-Tawaaf may hath kahan tak uthayen?

Suwal: Tawaf may Hajar-e-Aswad kay saminay hath kandhon tak uthana Sunnat hay ya Namazi ki tarah kanon tak?

Jawab: Is may 'Ulama kay mukhtalif aqwaal hayn. "Fatawa Hajj-o-'Umrah" may juda juda aqwaal naql kartay huway likha hay: Kanon tak hath uthana mard kay liye hay kyun kay woh Namaz kay liye bhi kanon tak hath uthata hay aur 'aurat kandhon tak hath uthayegi is liye kay woh Namaz kay liye yahin tak hath uthati hay.

(Fatawa Hajj-o-'Umrah Hissah. 1, pp. 127)

Suwal: Namaz ki tarah hath baandh ker tawaf karna kaysa?

Jawab: Mustahab nahin hay, bachna munasib hay.

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Tawaf may phayron ki ginti yaad na rahi to?

Suwal: Agar dawran-e-tawaf phayron ki ginti bhool gaye ya ta'dad kay baray may shak waqi' huwa is pareshani ka kiya hal hay?

Jawab: Agar yeh tawaf farz (masalan 'Umray ka tawaf ya tawaf-e-ziyarat) ya wajib (masalan tawaf-e-wada') hay to naye siray say shuru' kijiye, agar kisi 1 'aadil shakhs nay bata diya kay itnay phayray huway to us kay qawl per 'amal ker layna behtar hay aur 2 'aadilon nay bataya to in kay kahay per zaroor 'amal karay. Aur agar yeh tawaf-e-farz ya wajib nahin masalan tawaf-e-qudoom (kay yeh qarin-o-mufrid kay liye Sunnat-e-Mua`kkadah hay) ya koi nafli tawaf hay to aysay mauqa' per gumaan-e-ghalib per 'amal kijiye. *(Radd-ul-Muhtar, vol. 3, 582)*

Dawran-e-Tawaf Wuzu toot jaye to kiya karay?

Suwal: agar teesray pharay may Wuzu toot gaya aur naya Wuzu karnay chalay gaye to ab wapas aa ker kis tarah tawaf shuru' karayn?

Jawab: Chahayn to saaton phayray naye siray say shuru' karayn aur yeh bhi ikhtiyar hay kay jahan say chhorra wahin say shuru' karayn. Char say kam ka yehi hukm hay. Haan chaar ya ziyadah phayray ker liye thay to ab naye siray say nahin ker saktay jahan say chhorra tha wahin say kerna hoga. "Hajar-e-Aswad" say bhi shuru' karnay ki zarurat nahin. *(Durr-e-Mukhtar wa Radd-ul-Muhtar vol. 3, pp. 582)*

Qatray kay mareez kay tawaf ka aham mas`alah

Suwal: Agar koi qatray waghayrah ki beemari ki wajah say "Ma'zoor-e-Shar'i" ho, tawaf kay liye us ka Wuzu kab tak kaar aamad rehta hay?

Jawab: Jab tak us Namaz ka waqt baqi rehta hay. Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالٰى عَلَيْه farmatay hayn: Ma'zoor tawaf kar raha hay chaar phayron

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kay ba'd Waqt-e-Namaz jata raha to ab usay hukm hay kay Wuzu ker kay tawaf karay kyun kay Waqt-e-Namaz kharij honay say ma'zoor ka Wuzu jata rehta hay aur baghayr Wuzu tawaf Haraam ab Wuzu karnay kay ba'd jo baqi hay poora karay aur chaar phayron say pehlay waqt khatm ho gaya jab bhi Wuzu ker kay baqi ko poora karay aur is soorat may afzal yeh hay kay siray say karay.

(Bahar-e-Shari'at vol. 1, pp. 1101, Al-Maslak-ul-Mutaqassit pp. 167)

Sirf qatray aa janay say koi ma'zoor-e-shar'i nahin ho jata, is may kafi tafseel hay is ki ma'lomaat kay liye Dawat-e-Islami kay isha'ati idaray Maktabah-tul-Madinah ki matbu'ah 499 safhat per mushtamil kitab, "Namaz kay Ahkam" Safhah 43 ta 46 ka mutala'ah kijiye.

'Aurat nay baari kay dinon may nafli tawaf ker liya to?

Suwal: 'Aurat nay baari kay dinon may nafli tawaf ker liya, kiya hukm hay?

Jawab: Gunahgar bhi huyi aur Dam bhi wajib huwa. Chunan chay 'Allamah Shami قُدِّسَ سِرُّہُ السَّامِی farmatay hayn: Nafli tawaf agar janabat ki (ya'ni bay gusli) halat may (ya 'aurat nay baari kay dinon may) kiya to Dam wajib hay aur bay wuzu kiya to sadaqah.

(Radd-ul-Muhtar vol. 3, pp. 661)

Agar bay guslay nay paki haasil karnay kay aur bay wuzu nay Wuzu karnay kay ba'd tawaf ka i'aadah ker liya to Kaffarah saqit ho jaye ga. Magar qasdan aysa kiya ho to taubah karni ho gi kyun kay bari kay dinon may neez bay wuzu tawaf karna gunah hay.

Suwal: Tawaf may aathwayn phayray ko saatwan guman kiya ab yaad aa gaya kay yeh to aathwan phayra hay ab kiya karay?

Jawab: Isi per tawaf khatm ker dijiye. Agar jan boojh ker aathwan phayra shuru' kiya to yeh aik jadeed (ya'ni naya) tawaf shuru' ho gaya ab is kay bhi saat phayray pooray kijiye. *(Ayezan pp. 581)*

Suwal: ‘Umray kay tawaf ka aik phayra chhot gaya to kiya Kaffarah hay?

Jawab: ‘Umray ka tawaf farz hay. Is ka agar aik phayra bhi chhot gaya to Dam wajib hay, agar bilkul tawaf na kiya ya aksar (ya’ni chaar phayray) tark kiye to Kaffarah nahin balkay in ka ada kerna lazim hay. *(Lubab-ul-Manasik pp. 353)*

Suwal: Qarin ya mufrid nay tawaf-e-qudoom tark kiya to kiya saza hay?

Jawab: Us par koi Kaffarah nahin laykin Sunnat-e-Mua`kkadah ka tarik huwa aur bura kiya. *(Lubab-ul-Manasik wal Maslak-ul-Mutaqassit pp. 352)*

Masjid-ul-Haraam ki pehli ya dusri manzil say tawaf ka masalah

Suwal: Masjid-ul-Haraam ki chhaton say tawaf ker saktay hayn ya nahin?

Jawab: Agar Masjid-e-Haraam ki chhat say Ka’bah-e-Muqaddasah ka tawaf ho to farz tawaf ada ho jaye ga jab kay darmiyan may deewar waghayrah haajib (aarr, pardah) na ho. Laykin agar neechay Mataaf may gunjaish hay to chhat say tawaf makrooh hay is liye kay is soorat may bila zarurat Masjid ki chhat per charrhna aur chalna paya jata hay jo makrooh hay. Sath hi is haalat may Tawaf, Ka’ba say qareeb tar honay kay bajaye bahut door ho raha hay aur bila waja apnay ko sakht mushaqqat aur takaan may dalna bhi hota hay, jab kay qareeb tar maqaam say tawaf kerna afzal hay aur bila wajah apnay ko mushaqqat may daalna man’a. Han agar neechay gunjaish na ho ya gunjaish honay tak intizaar say koi maani’ (ya’ni rukawat) ho to chhat say tawaf bila karahat jaaiz hay. وَاللّٰہُ تَعَالٰی اَعْلَمُ *(Mahnamah Ashrafiyyah, june 2005, 11th Fiqhi Seminar pp. 14)*

Dawran-e-Tawaf buland aawaz say munajat parrhna kaysa?

Suwal: Dawran-e-Tawaf baland aawaz say du’a munajat ya na’at Shareef waghayrah parrhna kaysa?

Jawab: Itni ounchi aawaz say parrhna jis say deegar tawaf kernay walon ya namaziyon ko tashweesh ya'ni parayshani ho makrooh-e-tehreemi, na jaaiz aur gunah hay. Al-battah kisi ko eiza na ho is tarah gungunanay ya'ni dheemi aawaz say parrhnay may harj nahin. Yahan woh saahibaan ghaur farmayen jin kay mobile phones say dawran-e-tawaf tones bajti rehti aur 'ibadat guzaron ko parayshan kerti rehti hayn in sab ko chahiye kay taubah karayn.

Yad rakhiye! yeh ahkaam sirf "Masjid-ul-Haraam" kay liye hi nahin tamam masaajid balkay tamam maqamaat kay liye hayn aur musical tone Masjid kay 'alawah bhi na jaaiz hay.

Iztiba' aur Ramal kay baray may suwal-o-jawab

Suwal: Agar Sa'i say qabl kiye janay walay tawaf kay pehlay phayray may Ramal karna bhool gaye to kiya karna chahiye?

Jawab: Ramal sirf ibtidayi teen phayron may Sunnat hay, saaton may karna makrooh lihaza agar pehlay may na kiya to dusray aur teesray may ker lijiye aur agar ibtidayi do phayron may rah gaya to sirf teesray may ker lijiye aur ager shuru' kay teenon phayron may na kiya to ab baqiyyah chaar phayron may nahin ker saktay.

(Durr-e-Mukhtar wa Radd-ul-Muhtar vol. 3, pp. 583)

Suwal: Jis tawaf may iztiba' aur Ramal karna tha us may na kiya to kiya Kaffarah hay?

Jawab: Koi Kaffarah nahin. Al-battah 'azeem Sunnat say mahrumi zaroor hay.

Suwal: Agar koi saaton phayron may Ramal ker lay to?

Jawab: Makrooh-e-tanzeehi hay. *(Radd-ul-Muhtar vol. 3, pp. 584)*

Magar koi jurmanah waghayrah nahin.

Sa'i kay baray may suwal-o-jawab

Suwal: Haji nay Sa'i mutlaqan na ki aur watan chala gaya, ab kiya karay?

Jawab: Hajj ki Sa'i Wajib hay, to jis nay bilkul Sa'i na ki ya 4 ya 4 say ziyadah phayray tark kar diye to Dam Wajib hay, 4 say kam phayray agar tark kiye to har phayray kay badlay may sadaqah day.

(Bahar-e-Shari'at, vol. 1, pp. 1177)

Suwal: Jis ki Hajj ki Sa'i rah gaye, watan chala gaya aur Dam bhi na diya, phir Allah عَزَّوَجَلَّ nay usay mauqa' diya aur 2 sal ba'd Hajj ki sa'adat mil gai, baaqi rah janay wali Sa'i kar sakta hay ya nahin?

Jawab: Kar sakta hay aur Dam bhi saaqit ho gaya. Magar yeh soch kar Sa'i chhorr kar watan na chala jaye kay phir aa kar kar loon ga kay zindagi ka bharosah nahin aur zindah bach bhi gaye to haaziri yaqeeni nahin.

Suwal: Hajj ki Sa'i kay 4 phayray kar liye aur Ihram khol diya ya'ni Halq wagahyrah karwa liya ab kiya karay?

Jawab: 3 sadaqay day, agar ba'd Halq waghayrah kay bhi baqiyyah Sa'i ada kar lay to Kaffarah saaqit ho jaye ga. yaad rahay kay Sa'i kay liye Zamanah-e-Hajj ya Ihram shart nahin agar ada na ki ho to Umar bhar may jab bhi Sa'i baja laye Wajib ada jo jaye ga.

(Ab Kaffaray ki hajat nahin rahay gi)

Suwal: Agar Tawaf say pahlay hi Sa'i kar li to kiya karna chahiye?

Jawab: Sadr-us-Shari'ah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: Sa'i kay liye shart yeh hay kay pooray Tawaf ya Tawaf kay aksar Hissah kay ba'd ho, lihaza agar Tawaf say pahlay ya Tawaf kay 3 phayray kay ba'd Sa'i ki to na huyi aur Sa'i kay qabl Ihram hona bhi shart hay, khuwah Hajj ka Ihram ho ya 'Umrah, Ihram say qabl Sa'i nahin ho sakti aur Hajj ki

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Sa'i agar Wuqoof-e-'Arafah kay qabl karay to waqt-e-sa'i may bhi ihram hona shart hay aur Wuqoof-e-'Arafah kay ba'd ho to Sunnat yeh hay kay Ihram khol chuka ho aur Umrah ki Sa'i may Ihram Wajib hay ya'ni agar Tawaf kay ba'd sar munda liya phir Sa'i ki to Sa'i ho gai magar chunkay Wajib tark huwa lihaza Dam Wajib hay.

(Bahar-e-Shari'at, vol. 1, pp. 1109)

Bos-o-Kanaar kay baray may suwal-o-jawab

Suwal: Ihram ki haalat may biwi ko hath lagana kaysa?

Jawab: Biwi ko bila shahwat hath lagana Jaaiz hay magar shahwat kay sath hath may hath daalna ya badan ko chhuna Haraam hay. Agar shahwat ki halat may bos-o-kanaar kiya ya jism ko chhuwa to Dam wajib ho jaye ga. Yeh af'aal 'aurat kay sath hon ya amrad kay sath donon ka aik hi hukm hay. *(Durr-e-Mukhtar wa Radd-ul-Muhtar vol. 3, pp. 667)*

Agar muhrimah ko bhi mard kay in af'aal say lazzat aaye to usay bhi Dam dayna parray ga. *(Bahar-e-Shari'at vol. 1, pp. 1173)*

Suwal: Agar tasawur jam jaye ya sharmgah per nazar parr jaye aur inzaal ho (ya'ni Mani nikal) jaye to kiya Kaffarah hay?

Jawab: Is soorat may koi Kaffarah nahin. *('Aalamgeeri vol. 1, pp. 244)*

Raha Haraam kardah 'aurat ya amrad say bad nigahi karna ya qasdan un ka "ganda" tasawwur bandhna yeh Ihram kay 'alawah bhi Haraam aur Jahannam may lay janay wala kaam hay. Neez is tarah kay ganday waswasay bhi aayen to مَعَاذَاللّٰہ عزَّوَجَلَّ lutf andoz honay kay bajaye fauran tawajjoh hataye. Isi tarah 'auraton kay liye bhi yehi ahkam hayn.

Suwal: Agar ihtilaam ho jaye to?

Jawab: Koi Kaffarah nahin. *('Aalamgiri vol. 244)*

Suwal: Agar Khuda na khuwastah koi muhrim musht zanni (Hand Practice) ka murtakib huwa to kiya Kaffarah hay?

Jawab: Agar inzaal ho gaya (ya'ni mani nikal gaye) to Dam wajib hay warnah makruh. *(Ayezan)*

Yeh fa'l, khuwah Ihram may ho ya na ho Bahar haal na jaaiz-o-haraam aur Jahannam may lay janay wala kaam hay. A'la Hazrat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن farmatay hayn: Jo musht zani (ya'ni Hand Practice) kartay hayn agar woh baghayr taubah kiye mar gaye to baroz-e-qiyamat is haal may uthayn gay kay in ki hatheliyaan gaabhan (ya'ni hamilah) hon gi jis say logon kay majma'-e-kaseeer may un ki ruswayi ho gi. *(Fatawa Razaviyyah vol. 22, pp. 244)*

Ihram may amrad say musafahah kiya aur....?

Suwal: Agar amrad (ya'ni khubsorat larrkay) say musafahah kiya aur shahwat aa gaye to kiya saza hay?

Jawab: Dam wajib ho gaya. Is may amrad[1] aur ghayr-e-amrad ki koi qayd nahin, ager donon ko shahwat huyi aur dusra bhi muhrim hay to woh bhi Dam day.

Miyan biwi ka hath may hath daal ker chalna

Suwal: Ihram may miyan biwi kay aik dusray ka hath pakarr ker tawaf ya Sa'i karnay may agar shahwat aa gaye to?

Jawab: Jis ko shahwat aayi us per Dam wajib hay agar donon ko aa gaye to donon per hay. Agar Ihram walay mardon nay aik dusray ka hath pakrra ho jab bhi yehi hukm hay.

[1] Woh larrka ya mard jis ko daykhnay ya chhonay say shahwat aati ho Ihram ho ya na ho is say door rehna lazimi hay, Agar musafahah karnay ya isay chhonay ya is kay sath guftugu karnay say shahwat bharrakti ho to ab is kay sath ye af'aal karnay jaaiz nahin. Is ki tafseeli ma'loomat kay liye Dawat-e-Islami kay isha'ati idaray Maktabah-tul-Madina ka matbu'ah risalah, "Qawm-e-Loot ki tabah kaariyan" parrhiye.

Hambistari kay baray may suwal-o-jawab

Suwal: kiya Jima' (ya'ni hambistari) say Hajj faasid bhi ho sakta hay?

Jawab: Wuqoof-e-'Arafaat say pahlay Jima' kiya (ya'ni hambistiri ki) to Hajj faasid ho gaya. Usay Hajj ki tarah poora kar kay Dam day aur saal-e-aayindah hi may is ki Qaza kar lay. *('Aalamgeeri, vol. 1, pp. 244)*

'Aurat bhi Ihram-e-Hajj may thi to is par bhi yehi laazim hay aur agar is bala may phir parr janay ka khauf ho to munasib hay kay Qaza kay Ihram say khatm tak donon aysay juda rahayn kay aik dusray ko na daykhayn. *(Bahar-e-Shari'at, vol. 1, pp. 1173)*

Suwal: Agar masa`lah ma'loom na ho ya bhool say Jima' (ya'ni hambistari) kar baytha phir?

Jawab: bhool kar ya na jantay huway hambistari ki ho ya jaan boojh kar, apni marzi say ki ho ya bil jabar sab ka aik hukm hay. Balkay dusri majlis may dusri baar Jima' kar baytha to dusra Dam bhi dayna ho ga, haan Tark-e-Hajj ka iradah kar laynay kay ba'd Jima' say Dam laazim na ho ga.

Suwal: Kiya Jima' say Haji ka Ihram khatm ho jata hay?

Jawab: ji nahin, Ihram ba dastoor baaqi hay jo cheezayn muhrim kay liye na jaaiz hayn woh ab bhi na jaaiz hayn aur wahi tamam ahkaam hayn. *(Bahar-e-Shari'at, vol.. 1, pp. 1175)*

Suwal: Agar Hajj faasid ho jaye aur usi waqt naya Ihram usi saal kay Hajj kay liye bandh lay to?

Jawab: Is tarah na Kaffaray say khulasi ho gi na ab is saal ka Hajj ho sakay ga kay woh to fasid ho chuka, bahar haal saal-e-aayindah ki Qaza say bach nahin sakay ga. *(Ayezan)*

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Suwal: Mutamatti' nay Umrah kar kay Ihram khol diya hay aur abhi Manasik-e-Hajj shuru' honay may kaye roz baaqi hayn, biwi kay sath "Milaap" ho sakta hay ya nahin?

Jawab: Jab tak donon nay Hajj ka Ihram nahin bandha, ho sakta hay.

Suwal: Agar Umray ka Ihram bandhnay kay ba'd Tawaf waghayrah say qabl hambistari kar li to kiya Kaffarah hay?

Jawab: Umray may Tawaf kay 4 phayray karnay say pahlay agar Jima' kiya to Umrah faasid ho gaya, Umrah phir say karay aur Dam bhi dayna ho ga, agar 4 phayray ya mukammal Tawaf kay ba'd kiya to sirf Dam Wajib huwa Umrah saheeh ho gaya. *(Durr-e-Mukhtar, vol. 3, pp. 676)*

Suwal: Agar mu'tamir (ya'ni Umrah karnay wala) Tawaf-o-Sa'i kay ba'd magar sar mundanay say pahlay Jima' may mubtala ho gaya phir to koi saza nahin?

Jawab: Kyun nahin! Ab bhi Dam Wajib ho ga, Halq ya Qasr karwanay kay ba'd hi biwi halal ho gi.

Naakhun tarashnay kay baray may suwal-o-jawab

Suwal: Mas`alah ma'loom nahin tha aur donon hathon aur donon paoon kay nakhun kaat liye ab kiya hoga? Agar Kaffarah ho to woh bhi bata dijiye.

Jawab: Janna ya na janna yahan 'uzr nahin hota, khuwah bhool ker jurm karayn ya jan boojh ker apni marzi say karayn ya koi zabardasti karwaye Kaffarah har soorat may dayna ho ga. Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: Aik hath aik paoon kay paanchon nakhun katray ya beeson aik sath to aik Dam hay aur agar kisi hath ya paoon kay pooray paanch na katray to har nakhun per aik sadaqah, yahan tak kay

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agar chaaron hath paoon kay chaar chaar katray to sola (16) sadaqah day magar yeh kay sadaqon ki qeemat aik Dam kay barabar ho jaye to kuch kam ker lay ya Dam day aur agar aik hath ya paoon kay paanchon aik jalsah may aur dusray kay panchon dusray jalsah may katray to do Dam lazim hayn aur chaaron hath paoon kay chaar jalson may to chaar Dam.

(Bahar-e-Shari'at vol. 1, pp. 1172, 'Aalamgeeri vol. 1, pp. 344)

Suwal: Nakhun agar daant say kutar dalay to kiya saza hay?

Jawab: Khuwah blade say kaatayn ya chaqu say, nakhun tarash (ya'ni nail cutter, nail clipper) say tarashayn ya daanton say kutrayn sab ka aik hi hukm hay. *(Bahar-e-Shari'at, vol. 1, pp. 1172)*

Suwal: Muhrim kisi dusray kay nakhun kaat sakta hay ya nahin?

Jawab: Nahin kaat sakta, is kay wohi Ahkaam hayn jo dusron kay baal door karnay kay hayn. *(Al-Maslak-ul-Mutaqassit, pp. 332)*

Baal door karnay kay baray may suwal-o-jawab

Suwal: Agar مَعَاذَاللّٰہ عَزَّوَجَلَّ! kisi muhrim nay apni daarrhi mundwa di to kiya saza hay?

Jawab: Darrhi mundwana ya khashkhashi kerwa dayna waysay bhi Haraam aur Jahannam may lay janay wala kaam hay aur Ihram ki halat may sakht Haraam. Al-battah Ihram ki halat may sar kay baal bhi nahin kaat saktay. Bahar haal Dawran-e-Ihram kay hukm kay muta'lliq Sadr-ush-Shari'ah رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ farmatay hayn: sar ya darrhi kay chaharum baal ya ziyadah kisi tarah door kiye to Dam hay aur chaharum say kam may sadaqah aur agar chandla hay ya daarrhi may kam baal hayn, to agar chothai ($^1/_4$) ki miqdaar hayn to kul may Dam warna sadaqah. Chand jagah say thorray thorray baal liye to sab ka majmu'ah agar chaharum ko pohanchta hay to Dam hay warnah sadaqah.

(Bahar-e-Shari'at vol. 1, pp. 1170, Radd-ul-Mukhtar vol. 3, pp. 659)

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Suwal: ‘Aurat apnay baal lay sakti hay ya nahin?

Jawab: Nahi. ‘Aurat agar pooray sar ya chothai ($^1/_4$) sar kay baal aik pauray kay barabar katar lay to Dam day aur kam may sadaqah.

(Lubab-ul-Manasik pp. 327)

Suwal: Muhrim nay gardan ya baghal ya muway zayr-e-naaf lay liye to kiya hukm hay?

Jawab: Poori gardan ya poori aik baghal may Dam hay aur kam may sadaqah agar chay nisf ya ziyadah ho. Yehi Hukm zayr-e-naaf ka hay. Dono baghlayn poori mundwayen jab bhi aik hi Dam hay.

(Bahar-e-Shari’at, pp. 1170, Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 3, pp. 659)

Suwal: Sar, darrhi, baghlayn waghayrah sab aik hi majlis may mundwa diye to kitnay Kaffaray hon gay?

Jawab: Khuwah sar say lay ker paoon tak saray badan kay baal aik hi majlis may mundwayen to aik hi Kaffarah hay. Agar alag alag a’za kay alag alag majlis may mundwayen gay to utnay hi Kaffaray hon gay.

(Durr-e-Mukhtar wa Radd-ul-Muhtar vol. 3, pp. 659, 661)

Suwal: Agar Wuzu karnay may baal jharrtay hon to kiya is par bhi Kaffarah hay?

Jawab: Kyun nahin! Wuzu karnay may, khujanay may ya kangha karnay may agar do ya teen baal giray to har baal kay badlay aik aik mutthi anaaj ya aik aik tukrra roti ya aik chuwara khayraat karayn aur teen say ziyadah giray to sadaqah dayna hoga. *(Bahar-e-Sharee’at vol. 1, pp. 1171)*

Suwal: Agar khana pakanay may choolhay ki garmi say kuch baal jal gaye to?

Jawab: Sadaqah dayna hoga. *(Ayezan)*

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Suwal: Moonch saaf karwadi, kiya Kaffarah hay?

Jawab: Moonch agar chay poori mundwayen ya katarwayen sadaqah hay. *(Ayezan)*

Suwal: Agar seenay kay baal mundwa diye to kiya karay?

Jawab: Sar, darrhi, gardan, baghal aur muway zayr-e-naaf kay ‘alawah baqi a’zaa kay baal mundwanay may sirf sadaqah hay. *(Ayezan)*

Suwal: Baal jharrnay ki beemari ho aur khud ba khud baal jharrtay hon to is per koi ri’aayat?

Jawab: Agar baghayr hath lagaye baal gir jayen ya beemari say tamam baal bhi jharr jayen to koi Kaffarah nahin. *(Ayezan)*

Suwal: Muhrim nay dusray muhrim ka sar moonda to kiya saza hay?

Jawab: Agar Ihram kholnay ka waqt aa gaya hay. To ab donon aik dusray kay baal moond saktay hayn. Aur agar waqt nahin aaya to is per Kaffaray ki soorat mukhtalif hay. Agar muhrim nay muhrim ka sar moonda to jis ka sar moonda gaya us per to Kaffarah hay hi, moondnay walay per bhi sadaqah hay aur agar muhrim nay ghayr-e-muhrim ka sar moonda ya moonchayn layn ya nakhun tarashay to masakeen ko kuch khayraat ker day. *(Bahar-e-Shari’at vol. 1, pp. 1142, 1171)*

Suwal: Ghayr-e-Muhrim, Muhrim ka sar moond sakta hay ya nahin?

Jawab: Waqt say pehlay nahin moond sakta, agar moonday ga to muhrim per to Kaffarah hay hi, ghayr-e-muhrim ko bhi sadaqah dayna hoga. *(Ayezan 1171)*

Suwal: Agar baal Safa powder ya cream say baal saaf kiye to kiya mas`alah hay!

Jawab: Bahar-e-Shari’at may hay: Moondna, katarna, mochnay say layna ya kisi cheez say baal urrana, sab ka aik hukm hay. *(Ayezan)*

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Khushbu kay baray may suwal-o-jawab

Suwal: Ihram ki haalat may ‘itr ki sheeshi hath may li aur hath may khushbu lag gaye to kiya Kaffarah hay?

Jawab: Agar log daykh ker kahayn kay yeh bahut si khushbu lag gaye hay agar chay ‘uzw kay thorray say hissay may lagi ho to Dam wajib hay warnah ma’mooli si khushbu bhi lag gaye to sadaqah hay.

(Bahar-e-Shari’at vol. 1, pp. 1163)

Suwal: Sar may khushbudar tayl daal liya to kiya karay?

Jawab: Agar koi barra ‘uzw masalan raan, munh, pindli ya sar saray ka sara khushbu say aaludah ho jaye khuwah khushbudar tayl kay zari’ay ho ya ‘itr say, Dam wajib ho jaye ga. *(Ayezan)*

Suwal: Bichhonay ya Ihram kay kaprray per khushbu lag gaye ya kisi nay laga di to?

Jawab: Khushbu ki miqdaar daykhi jaye gi, ziyadah hay to Dam aur kam hay to sadaqah.

Suwal: Jo kamrah (room) rihaish kay liye mila us may carpet, bichhona, takyah, chador waghayrah khushbudar hon to kiya karay?

Jawab: Muhrim in cheezon kay isti’maal say bachay. Agar ihtiyat na ki aur in say khushbu choot ker badan ya Ihram per lag gaye to ziyadah honay ki soorat may Dam aur kam may sadaqah wajib ho ga. Aur agar na lagay to koi Kaffarah nahin magar is soorat may bachna behtar hay. Muhrim ko chahiye makaan walay say mutabadil intizaam ka kahay, yeh bhi ho sakta hay kay farsh aur bichhonay waghayrah per koi bay khushbu chador bichha lay, takiye ka ghilaaf (cover) tabdeel ker lay ya usay kisi bay khushbu chadar may lapayt lay.

Suwal: Jo khushbu Niyyat-e-Ihram say pehlay badan par lagaye thi Niyyat-e-Ihram kay ba'd us khushbu ko zaail (door) karna zarori hay?

Jawab: Nahin, Sadr-ush-Shari'ah رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہ farmatay hayn: Ihram say pehlay badan per khushbu lagayi thi, Ihram kay ba'd phayl ker aur a'zaa ko lagi to Kaffarah nahin. *(Bahar-e-Shari'at, vol. 1, pp. 1163)*

Suwal: Ihram ki niyyat say pehlay galay may jo bag tha us may ya belt ki jayb may 'itr ki sheeshi thi, niyyat kay ba'd yaad aanay per usay nikaalna zarori hay ya rehnay dayn? Agar isi sheeshi ki khushbu hath may lag gaye tab bhi Kaffarah ho ga?

Jawab: Ihram ki niyyat kay ba'd woh 'itr ki sheeshi bag ya belt say nikaalna zarori nahin aur ba'd may us sheeshi ki khushbu hath waghayrah per lag gaye to Kaffarah lazim aaye ga, kyun kay yeh woh khushbu nahin jo Ihram ki niyyat say pehlay kaprray ya badan per lagaye gaye ho.

Suwal: Galay may niyyat say pehlay jo bag pehna woh khushbudar tha, neez is kay andar khushbudar romaal ya khushbu waali tawaf ki tasbeeh waghayrah bhi maujood, in ka muhrim isti'maal ker sakta hay ya nahin?

Jawab: In cheezon ki khushbu qasdan (ya'ni jan boojh ker) soonghna makroh hay aur is ihtiyat kay sath isti'maal ki ijazat hay kay agar is ki tari baqi hay to utar ker Ihram aur badan ko na lagay laykin zaahir hay kay tasbeeh may aysi ihtiyat kerna nihayat mushkil hay balkay romaal may bhi bachna mushkil hay. Lihaza in kay isti'maal say bachnay may hi 'aafiyyat hay.

Suwal: Agar do teen zaaid khushbudar chadarayn niyyat say qabl goud may rakh lay ya oarrh lay ab Ihram ki niyyat karay. Niyyat kay ba'd zaaid chadarayn hata day, usi Ihram ki halat may ab un chadaron ka isti'maal karna kaysa?

Jawab: Agar tari baqi hay to in ko isti'maal ki ijazat nahin aur agar tari khatm ho chuki hay sirf khushbu baqi hay to isti'maal ki ijazat hay magar makroh (tanzeehi) hay. Sadr-ush-Shari'ah رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہ farmatay hayn: Agar Ihram say pehlay basaya (ya'ni khushbudar kiya) tha aur Ihram may pehna to makrooh hay magar Kaffarah nahin. *(Ayezan, pp. 1165)*

Suwal: Ihtilaam ho gaya ya kisi waja say Ihram ki aik ya donon chadarayn na pak hogaye ab dusri chadarayn maujood to hayn magar un may pehlay ki khushbu lagi huyi hay, unhayn pehan saktay hayn ya nahin?

Jawab: Agar khushbu ki tari ya jirm (ya'ni 'ain, jism) abhi tak baqi hay to in chadaron ko pehannay say Kaffarah lazim aaye ga. Aur agar jirm khatm ho chuka hay sirf khushbu baqi hay to phir muhrim woh chadarayn isti'maal ker sakta hay. Haan bila 'uzr aysi chadarayn isti'maal karna makrooh-e-tanzeehi hay. Fuqaha-e-Kiraam رَحِمَہُمُ اللہُ السَّلَام farmatay hayn: Jis kaprray per khushbu ka jirm (ya'ni 'ain, jism) baqi ho usay Ihram may pehnna na jaaiz hay. *('Aalamgeeri vol. 1, pp. 222)*

Bahar-e-Shari'at may hay: "agar Ihram say pehlay basaya tha aur Ihram may pehna to makruh hay magar Kaffarah nahin."

(Bahar-e-Shari'at vol. 1, pp. 1165)

Suwal: Ihram ki halat may Hajar-e-Aswad ka bo sah laynay ya Rukn-e-Yamani ko chhonay ya multazam say lipatnay may agar khushbu lag gaye to kiya karayn?

Jawab: Agar bahut si lag gaye to Dam aur thorri si lagi to sadaqah.

(Ayezan, pp. 1164)

(Jahan khushbu lag janay ka mas`alah hay wahan kam hay ya ziyadah is ka fayslah dusron say karwana hay. Chunkay ziyadah khushbu lag janay par Dam hay lihaza ho sakta hay apna Nafs ziyadah khushbu ko bhi thorri hi kahay)

Suwal: Muhrim jan boojh ker khushbudar phool soongh sakta hay ya nahin?

Jawab: Nahin. Muhrim ka bil qasad (ya'ni jan boojh ker) khushbu ya khushbudar cheez soonghna makroh-e-tanzeehi hay, magar Kaffarah nahin. *(Ayezan, 1163)*

Suwal: Bay pakaye ilayichi ya chaandi kay warq walay ilayichi kay danay khana kaysa?

Jawab: Haraam hay. Agar khalis khushbu, jaysay mushk, za'fran, long, ilayichi, daar cheeni itni khayi kay munh kay aksar hissay may lag gaye to Dam wajib ho gaya aur kam may sadaqah. *(Ayezan, 1164)*

Suwal: Khushbudar zardah, biryani aur qorma, khushbu waali sonf, chhaliya, cream walay biscuit, toffees waghayrah kha saktay hayn ya nahin?

Jawab: Jo khushbu khanay may paka li gaye ho, chahay ab bhi us say khushbu aa rahi ho, usay khanay may muzaai`qah nahin. Isi tarah khushbu pakatay waqt to nahin daali uper daal di thi magar ab us ki mahak urr gai us ka khana bhi jaaiz hay, agar baghayr pakaye huyi khushbu khanay ya ma'joon waghayrah dawa may mila di gaye to ab us kay ajza ghiza ya dawa waghayrah bay khushbu ashya kay ajzaa say ziyadah hayn to woh khalis khushbu kay hukm may hay aur Kaffarah hay kay munh kay aksar hissay may khushbu lag gaye to Dam aur kam may lagi to sadaqah aur agar anaaj waghayrah ki miqdaar ziyadah hay aur khaalis khushbu kam to koi Kaffarah nahin, han khaalis khushbu ki mahak aati ho to makroh-e-tanzeehi hay.

Suwal: Khushbudar sharbat, fruit, juice, thandi bottles waghayrah peena kaysa hay?

Jawab: Agar khaalis khushbu jaysay sandal waghayrah ka sharbat hay to woh sharbat to pakka ker hi banaya jata hay, lihaza mutlaqan

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peenay ki ijazat hay aur agar is kay andar khushbu payda karnay kay liye koi Essence daala jata hay to mayri ma'lumat kay mutabiq is kay daalnay ka tareeqah yeh hay kay pakaye janay walay sharbat may us kay thanda honay kay ba'd daala jata hay aur yaqeenan yeh qaleel miqdar may hota hay to is ka hukm yeh hay kay agar usay teen bar ya ziyadah piya to Dam hay warnah sadaqah. Bahar-e-Shari'at may hay: "Peenay ki cheez may agar khushbu milayi agar khushbu ghalib hay (to Dam hay) ya khushbu kam hay magar usay teen baar ya ziyadah piya to Dam hay warnah sadaqah. *(Bahar-e-Shari'at vol. 1, pp. 1165)*

Suwal: Muhrim Nariyal ka tayl sar waghayrah may laga sakta hayn ya nahin?

Jawab: Koi haraj nahin al-battah til aur zaytoon ka tayl khushbu kay hukm may hay. Agar chay in may khushbu na ho yeh jism per nahin laga saktay. Haan, in kay khanay, naak may charrhanay, zakham par laganay aur kaan may tapkanay may Kaffarah wajib nahin. *(Ayezan, 1166)*

Suwal: Ihram ki halat may aankhon may khushbudar surmah lagana kaysa?

Jawab: Haraam hay. Sadr-ush-Shari'ah, Badr-ut-Tareeqah Hazrat 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'azmi عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی farmatay hayn: Khushbudar surmah aik ya do baar lagaya to sadaqah day, is say ziyadah may Dam aur jis surmay may khushbu na ho us kay isti'maal may haraj nahin, jab kay ba zarurat ho aur bila zarurat makroh (aur khilaf-e-awla). *(Ayezan, 1164)*

Suwal: Khushbu laga li aur Kaffarah bhi day diya to ab lagi rehnay dayn ya kiya karayn?

Jawab: Khushbu lagana jab jurm qarar paya to badan ya kaprray say door karna wajib hay aur Kaffarah daynay kay ba'd agar zaail (ya'ni door) na kiya to phir Dam waghayrah wajib ho ga. *(Ayezan, 1166)*

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Ihram may khushbudar sabun ka isti'maal

Suwal: Hijaz-e-Muqaddas kay hotels may khushbudar sabun, mu'attar shampoo aur khushbu walay powder hath dhonay kay liye rakhay jatay hayn aur Ihram walay bila takalluf in ko isti'maal kartay hayn, Tayyaray may aur airport par bhi Ihram walon ko yehi milta hay, kaprray aur bartan dhonay ka powder bhi Hijaz-e-Muqaddas may khushbudar hi hota hay. In cheezon ko isti'maal karayn to koi Kaffarah lazim nahin aaye ga.

(Al-battah khushbu ki niyyat say in cheezon ka isti'maal makroh hay) (Makhooz az: Ihram aur khushbudar sabun[1])

Muhrim aur Gulaab kay phoolon kay gajray

Suwal: Ihram ki niyyat ker laynay kay ba'd airport waghayrah per gulaab kay phoolon ka gajra pehna ja sakta hay ya nahin?

Jawab: Ihram ki niyyat kay ba'd gulaab ka haar na pehna jaye, kyun kay gulaab ka phool khud 'aen (khaalis) khushbu hay aur is ki mahak badan aur libaas may bas bhi jati hay. Chuna-chay ager iski mahak badan aur libaas may bas gaye aur kaseer (ya'ni ziyadah) hay aur chaar pahar ya'ni barah ghantay tak is kaprray ko pehnay raha to Dam hay warnah sadaqah aur agar khushbu thorri hay aur kaprray may aik baalisht ya is say kam (hissay) may lagi hay aur chaar pahar tak isay pehnay raha to "sadaqah" aur is say kam pehna to aik muthi gandum dayna wajib hay. Aur agar khushbu qaleel (ya'ni thorri) hay, laykin

[1] Dawat-e-Islami ki majlis "Tahqiqaat-e-Shar'iyyah nay ummat ki rehnumaye kay liye ittifaq-e-raye say yeh fatwa murattab farmaya, mazeed teen muqtadar 'Ulama-e-Ahl-e-Sunnat (1) Mufti-e-'Aazam Pakistan 'Allama Abdul Qayyum Hazarvi (2) Sharaf-e-Millat Hazrat 'Allama Muhammad Abdul Hakeem Sharf Qadiri aur (3) Faiz-e-Millat Hazrat 'Allamah Faiz Ahmad Owaisi (رحمهم الله تعالى) ki tasdeeq haasil ki aur Maktabah-tul-Madinah nay ba naam "Ihram aur Khushbudar Sabun" yeh risalah sha'ey kiya. Tafsilaat kay sha`iqeen isay haasil karayn ya Dawat-e-Islami ki website: www.dawateislami.net per mulahazah farmayen.

baalisht say ziyadah hissay may hay, to kaseer (ya'ni ziyadah) ka hi hukm hay ya'ni chaar pahar may "Dam" aur kam may "sadaqah" aur agar yeh haar pehennay kay ba wujood koi mahak kaprron may na basi to koi Kaffarah nahin. *(Ihram aur Khushbudar Sabun pp. 35 ta 36)*

Suwal: Kisi say musafahah kiya aur us kay hath say muhrim kay hath may khushbu lag gaye to?

Jawab: Agar khushbu ka 'ain laga to "Kaffarah" ho ga aur agar 'ain na laga balkay hath may sirf mahak aayi, to koi Kaffarah nahin kay is muhrim nay khushbu kay 'ain say naf'a na uthaya, haan us ko chahiye kay hath ko dho ker is mahak ko zaail ker day. *(Ayezan, pp. 35)*

Suwal: Khushbudar shampoo say sar ya daarrhi dho saktay hayn ya nahin?

Jawab: Risalah "Ihram Aur Khushbudar Sabun" Safhah 25 ta 28 say ba'z iqtibasaat mulahazah hon: Shampoo agar sar ya daarrhi may isti'maal kiya jaye, to khushbu ki mumana'at ki 'illat (ya'ni wajah) per ghaur kay nateejay may iski mumana'at ka hukm hi samajh may aata hay, balkay Kaffarah bhi hona chahiye, jaysa kay Khitmi (khushbudar booti) say sar aur daarrhi dhonay ka hukm hay kay yeh baalon ko narm karta hay aur juwayn maarta hay aur muhrim kay liye yeh na jaaiz hay. "Durr-e-Mukhtar" may hay: Sar aur daarrhi ko khitmi say dhona (Haraam hay) kyun kay yeh khushbu hay ya juwon ko maarta hay. *(Durr-e-Mukhtar, vol. 3, pp. 570)*

Sahibayn (ya'ni Imam Abu Yousuf aur Imam Muhammad رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہِما) kay nazdeek chunkay yeh khushbu nahin, lihaza yahan "Jinayat-e-Qaasirah" (na mukammal jurm) ka saboot ho ga aur is ka mojab "sadaqah" hay. Shampoo say sar dhonay ki soorat may bhi bazahir "jinayat-e-qaasirah" (ya'ni na mukammal jurm) ka wujood hi samajh may aata hay kay is may bhi aag ka 'amal hota hay. Lihaza khushbu ka

hukm to saaqit ho gaya laykin baalon ko narm karnay aur juwayn maarnay ki ‘illat (ya’ni sabab) maujood hay, lihaza “Sadaqah” wajib hona chahiye. Yeh amr bhi qaabil-e-tawajjoh hay kay agar kisi kay sar par baal aur chehray per daarrhi na ho, to kiya ab bhi hukm saabiq hi lagaya jaye ga...? Bazahir is soorat may Kaffaray ka hukm nahin hona chahiye, kyun kay hukm-e-mumana’at ki ‘illat (sabab) baalon ka narm aur juwon ka halaak hona tha, aur mazkorah soorat may yeh ‘illat mafqood (ya’ni sabab-e-ghayr maujood) hay aur intifa ‘illat (ya’ni sabab ka na hona) Intifa-e-Ma’lool ko Mustalzam (lazim karnay waali) hay laykin is say agar mayl chhotay to yeh makroh hay kay muhrim ko mayl chhurrana makroh hay. Aur hath dhonay may iski haysiyyat sabun ki si hay kyun kay yeh maa’i (ya’ni liquid) halat may sabun hi hay aur is may bhi aag ka ‘amal kiya jata hay.

Suwal: Masjidayn-e-Kareemayn kay farsh ki dhulai may jo khushbudar mahlool (solution) isti’maal kiya jata hay, us may laakhon muhrimeen kay paoon santay (ya’ni aaludah) hotay rehtay hayn kiya hukm hay?

Jawab: Koi Kaffarah nahin kay yeh khushbu nahin. Aur bil farz yeh mahlool khaalis khushbu bhi hota, to bhi Kaffarah wajib na hota, kyun kay zaahir yeh hay kay yeh mahlool pehlay pani may milaya jata hay aur pani is mahlool say zaaid aur mahlool maghloob (kam) hota hay aur agar maa’i (ya’ni liquid) khushbu ko kisi maa’i may milaya jaye aur maa’i ghaalib ho, to koi jaza nahin hoti. Kutub-e-Fiqh may jo mashruobaat ka hukm ‘umoman tehreer hay is say murad thos khushbu ka maa’i may milaya jana hay. ‘Allama Husayn bin Muhammad Abdul Ghani Makki عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی “Irshad-us-Saari” safhah 316 may farmatay hayn: Aur isi say ma’loom hota hay kay geeli shakkar (ya’ni meetha sharbat) aur iski misl, gulab kay pani kay sath milaya jae, to agar ‘arq-e-gulab maghloob ho, jaysa kay ‘aadatan aysa hi ‘aam taur par hota hay, to is may koi Kaffarah nahin aur Hazrat-e-

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ʻAllama ʻAli Qari عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِى nay isi ki misl "Tarabulusi" say naql kiya aur isay bar qarar rakha aur is ki ta`eed ki aur is ki asl "Muheet" may hay. *(Ayezan, 28 ta 29)*

Suwal: Muhrim nay agar Toothpaste isti'maal ker li to kiya Kaffarah hay?

Jawab: Toothpaste may agar aag ka ʻamal hota hay, jaysa kay yehi mutabaadir (ya'ni zaahir) hay, jab to hukm-e-kaffarah nahin, jaysa kay ma qabal tafseel say guzar chuka. *(Ayezan pp. 33)*

Al-battah agar munh ki badbu door kernay aur khushbu haasil karnay ki niyyat ho to makroh hay. Mayray Aaqa A'la Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن farmatay hayn: "Tambaku kay qiwam may khushbu daal ker pakaye gaye ho, jab to is ka khana mutlaqan jaaiz hay agar chay khushbu dayti ho, haan khushbu hi kay qasd say isay ikhtiyar karna karahat say khali nahin." *(Fatawa Razawiyyah vol. 10, pp. 716)*

Silay huway kaprray waghayrah kay muta'lliq suwal-o-jawab

Suwal: Muhrim nay agar bhool ker sila huwa libaas pehan liya aur (10) minutes kay ba'd yaad aatay hi utaar diya to koi Kaffarah waghayrah hay ya nahin?

Jawab: Hay, agar chay aik lamhay kay liye pehna ho. Jan boojh ker pehna ho ya bhoolay say, "sadaqah" wajib ho gaya aur agar chaar paher[1] ya is say ziyadah chahay lagatar kaye din tak pehnay raha "Dam" wajib ho ga. *(Fatawa Razawiyyah Mukharrajah, vol. 10, pp. 757)*

Suwal: Agar topi ya ʻimamah pehna ya Ihram hi ki chadar muhrim nay sar ya munh per oarrh li ya Ihram ki niyyat kartay waqt mard

[1] Chaar pahar ya'ni aik din ya aik raat ki miqdaar masalan tulu'-e-aaftaab say ghuroob-e-aaftaab ya ghuroob-e-aaftaab say tulu'-e-aaftaab ya do pahar say aadhi raat ya aadhi raat say do pahar tak. *(Hashiya Anwaar-ul-Bisharah ma' Fatawa Razawiyyah Mukharrajah jild. 10. Safha. 757)*

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silay huway kaprray ya topi utarna bhool gaya ya bheerr may dusray ki chadar say muhrim ka sar ya munh dhak gaya to kiya saza hay?

Jawab: Jan boojh ker ho ya bhool ker ya kisi dusray ki kotahi ki bina per huwa ho Kaffaray denay hon gay haan jan boojh ker jurm karnay may gunah bhi hay lihaza taubah bhi wajib ho gi. Ab Kaffarah samajh lijiye: Mard sara sar ya sar ka chothai ($^1/_4$) hissah ya mard khuwah ‘aurat munh ki tikli sari ya’ni poora chehrah ya chothai hissah chaar pahar ya ziyadah lagatar chupayen “Dam” hay aur chothai say kam chaar pahar tak ya chaar pahar say kam agar chay sara munh ya sar to “sadaqah” hay aur chaharum (ya’ni chothai) say kam ko chaar pahar say kam tak chupayen to Kaffarah nahin magar gunah hay. *(Ayezan, pp. 758)*

Suwal: Nazlay may kaprray say naak ponchh saktay hayn ya nahin?

Jawab: Kaprray say nahin ponchh saktay, kaprra ya towliyah door rakh ker us may naak sink (ya’ni jhaarr) lijiye. Sadr-ush-Shari’ah, Badr-ut-Tareeqah Hazrat ‘Allamah Maulana Mufti Muhammad Amjad Ali A’azmi عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی farmatay hayn: Kaan aur guddi kay chupanay may haraj nahin. Yunhi naak par khali hath rakhnay may aur agar hath may kaprra hay aur kaprray samayt naak par hath rakha to Kaffarah nahin magar makroh-o-gunah hay. *(Bahar-e-Shari’at, vol. 1, pp. 1169)*

Ihram may tissue paper ka isti’maal

Suwal: Tissue paper say munh ka paseenah ya Wuzu ka pani ya nazlay may naak ponchh saktay hayn ya nahin?

Jawab: Nahi ponchh saktay.

Suwal: To munh par kaprray ya tissue ka mask lagana kaysa?

Jawab: Na jaaiz aur gunah hay. Sharaait paye janay ki soorat may Kaffarah bhi lazim ho ga.

Suwal: Muhrim nay khushbudar tissue paper isti'maal ker liya to?

Jawab: Khushbudar tissue paper may agar khushbu ka 'ain maujood hay ya'ni woh paper khushbu say bheega huwa hay, to is tari kay badan par lagnay ki soorat may jo hukm khushbu ka hota hay, wohi iska bhi hoga. Ya'ni agar qaleel (ya'ni kam) hay aur 'uzw-e-kaamil (ya'ni puray 'uzw) ko na lagay, to sadaqah, warnah agar kaseer (ya'ni ziyadah) ho ya kaamil (pooray) 'uzw ko lag jaye, to Dam hay. Aur agar 'ain maujood na ho balkay sirf mahak aati ho to agar is say chehrah waghayrah ponchha aur chehray ya hath may khushbu ka asar aa gaya, to koi "Kaffarah" nahin kay yahan khushbu ka 'ain na paya gaya aur tissue paper ka maqsood-e-asli khushbu say naf'a layna nahin.

(Ihram aur khushbudar sabun pp. 31)

Ager koi aysay kamray may dakhil huwa jis ko dhooni di gaye aur us kay kaprray may mahak bas gaye, to koi Kaffarah nahin, kyun kay us nay khushbu kay 'ain say naf'a nahin uthaya. *('Aalamgeeri, vol. 1, pp. 241)*

Suwal: Sotay waqt sili huyi chador oarrh saktay hayn ya nahin?

Jawab: Chehra bacha ker aik balkay is say ziyadah chadarayn bhi oarrh saktay hayn, khuwah paoon pooray dhak jayen.

Suwal: Tayyaray ya bus waghayrah ki agli nishast kay peechay ya takiye per munh rakh ker muhrim so gaya kiya hukm hay?

Jawab: Takiye may munh rakh ker sonay per koi Kaffarah nahin laykin yeh makroh-e-tahreemi hay. Jab kay bus waghayrah ki agli seat kay peechay munh rakh ker sona Jaaiz hay kyun kay 'umomi taur par seat takhti, darwazah ki tarah sakht hoti hay na kay takiye ki tarah narm.

Suwal: Ghutnon may munh rakh ker sona kaysa? Takiye per munh rakh ker sonay may kaffaarah nahin magar makroh hay, kyun?

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Jawab: Agar to sirf ghutnon per munh ho ya'ni ghutnay ki sakhti per to jaaiz hay, kyun kay kaprray kay andar agar sakht cheez ho to is sakht cheez ka hukm lagta hay na kay kaprray ka, jaysa kay 'Ulama nay bori aur gathri (kaprray kay 'alawah) ka hukm likha hay. Laykin ghutnay per munh rakh ker sonay may yeh kayfiyat bahut mushkil hay balkay neend kay dawran ghutnay ki sakhti per aur sirf kaprray per chehrah aata rahay ga lihaza is say ihtiraz kiya (ya'ni bacha) jaye warnah Kaffaray ki sooratayn payda ho sakti hayn aur jahan tak takiye ka ta'alluq hay to woh narmi may kaprray kay mushabah hay (is liye mana' kiya gaya) magar مِنْ كُلِّ الْوُجُوه (ya'ni har tarah say) kaprra nahin (is liye Kaffarah nahin).

Suwal: Muhrim sardi say bachnay kay liye zip walay bistaray may chehra aur sar chhorr ker baqi badan band ker kay so sakta hay ya nahin?

Jawab: So sakta hay. Kiun kay 'aadatan isay libas pehanna nahin kehtay.

Suwal: Muhrim ko qatray aatay hon to kiya karay?

Jawab: Bay silah langoot baandhna mutlaqan jaaiz hay jab kay silaye wala na ho. *(Fatawa Razawiyyah vol. 10, pp. 664)*

Suwal: Kiya beemari waghayrah ki majbori say sila huwa libaas pehannay may bhi Kaffaray hayn?

Jawab: Ji haan. Beemari waghayrah kay sabab agar sar say paoon tak sab kaprray pehannay ki zarurat paysh aayi to aik hi jurm ghayr ikhtiyari[1] hay. Agar chaar pahar pehnay ya ziyadah to Dam aur kam may "sadaqah" aur agar us beemari may is jagah zarurat aik kaprray ki thi aur 2 pehan liye masalan zarurat kurtay ki thi aur silaye wala banyan bhi pehan liya to is soorat may Kaffarah to 1 hi ho ga magar gunahgar ho ga aur agar dusra kaprra dusri jagah pehan liya masalan zarurat

[1] Jurm-e-Ghayr Ikhtiyari ka mas`alah peechay mulahazah farmaiye.

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pajamay ki thi aur kurta bhi pehan liya to 1 jurm Ghayr-e-Ikhtiyari huwa aur aik jurm ikhtiyari. *(Bahar-e-Shari'at, vol. 1, pp. 1168, 'Aalamgeeri vol. 1, pp. 242)*

Suwal: Agar baghayr zarurat saaray kaprray pehan liye kitnay Kaffaray daynay hon gay?

Jawab: Agar baghayr zarurat sab kapray aik sath pehan liye to aik hi jurm hay. 2 jurm us waqt hayn kay aik zarorat say ho aur dusra bila zarorat. *(Bahar-e-Shari'at vol. 1, pp. 1168)*

Suwal: Agar munh donon hathon say chhupa liya ya sar ya chehray per kisi nay hath rakh diya?

Jawab: Sar ya naak per apna ya dusray ka hath rakhna Jaaiz hay chunan chay Hazrat 'Allamah 'Ali Qari عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِى farmatay hayn: Apna ya dusray ka hath apnay sar ya naak per rakhna bil ittifaq mubah (ya'ni jaaiz) hay kyun kay aysa kernay walay ko dhaknay ya chhupanay wala nahin kaha jata. *(Lubab-ul-Manasik wal Maslak-ul-Mutaqassi,t pp. 123)*

Suwal: To kiya muhrim du'a magnay kay ba'd apnay hath munh per nahin phayr sakta?

Jawab: Phayr sakta hay, munh per hath rakhnay ki mutlaqan ijazat hay, daarrhi wala Islami bhai munh per ba'd-e-du'a balkay Wuzu may is andaz may hath malnay say bachay jis say baal girnay ka andayshah ho.

Suwal: Agar kandhay par silay huway kaprray daal liye to kiya Kaffarah hay?

Jawab: Koi Kaffarah nahin. Sadr-ush-Shari'ah رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه farmatay hayn: Pehannay ka matlab hay kay woh kaprra is tarah pehnay jaysay 'aadatan pehna jata hay, warnah agar kurtay ka tehband bandh liya ya pajamay ko tehband ki tarah lapayta paoon paainchay may na daalay

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to kuch nahin. Yunhi Angarkhaa phayla ker donon shanon per rakh liya, asteenon may hath na daalay to Kaffarah nahin magar makroh hay aur maundhon (ya'ni kandhon) per silay kaprray daal liye to kuch nahin. *(Bahar-e-Shari'at vol. 1, pp. 1169)*

Wuqof-e-'Arafaat kay baray may suwal-o-jawab

Suwal: Kiya 10 ki raat ko bhi Wuqoof-e-'Arafaat ho sakta hay?

Jawab: Ji haan, kyun kay wuqoof ka waqt 9 Zul-Hijjah kay Ibtida-e-Waqt-e-Zuhr say lay kar 10 ki Tuloo'-e-Fajr tak hay. *(Aalamgeeri, vol. 1, pp. 229)*

Muzdalifah kay baray may aham suwal

Suwal: Jisay koi majbori na ho usay Muzdalifah say Mina kay liye kab nikalna chahiye?

Jawab: Tuloo'-e-Aaftaab may sirf itna waqt baaqi rah jaye jis may (masnon qira`at kay sath) 2 rak'at ada ki ja sakayn us waqt chal parray. Agar tulo-e-aaftaab tak thahra raha to Sunnat-e-Mua`kkadah tark huyi, Aysa karna bura hay magar Dam waghayrah Wajib nahin. Haan Mina Shareef ki janib chal to parra magar bheerr waghayrah ki wajah say Muzdalifah hi may Sooraj tuloo' ho gaya to Taarik-e-Sunnat nahin kahlaye ga. (Yeh jawab Fatawah Hajj-o-Umrah hissah 2 safhah 83 ta 87 say makhooz hay)

Rami kay muta'lliq suwal-o-jawab

Suwal: Agar kisi din aadhi say ziyadah maarayn masalan 11 ko 3 shaytanon ko 21 kanakariyan maarni thi magar 11 maari to kiya saza hay.

Jawab: Fi kankari aik aik sadaqah dayna ho ga. Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: kisi din bhi Rami nahin ki ya aik din ki

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bilkul ya aksar tark kar di masalan 10 ko 3 kankariyan tak maari ya giyarhwi waghayrah ko 10 kankariyan tak ya kisi din ki bilkul ya aksar Rami dusray din ki to un sab soraton may Dam hay aur agar kisi din nisf say kam chhorri masalan 10 ko 4 kankariyan maari, 3 chhorr di ya aur dinon ki 11 maari 10 chhor di ya dusray din ki to har kankari ki to har kankari par aik sadaqah day aur agar sadaqon ki qeemat Dam kay barabar ho jaye to kuch kam kar day. *(Bahar-e-Sharij'at, vol. 1, pp. 1178)*

Qurbani say muta'lliq suwal-o-jawab

Suwal: 10 ki Rami kay ba'd agar Jaddah Shareef may ja kar Tamattu' ki Qurbani aur Halq karna chahayn to kar saktay hayn ya nahin?

Jawab: Nahin kar saktay, kyun kay Jaddah Shareef Hudod-e-Haram say baahar hay. Karayn gay to aik Qurbani ka aur dusra Halq ka yon 2 Dam Wajib ho jayen gay.

Suwal: Mutamatti' aur Qarin nay agar Rami say pahlay Qurbani kar di ya Qurbani say pahlay Halq kar diya to kiya Kaffarah hay?

Jawab: In donon soraton may Dam dayna ho ga.

Suwal: Agar Hajj-e-Ifrad walay nay Qurbani say pahlay hi Halq kar diya to kiya koi saza hay?

Jawab: Nahin. Kyun kay Mufrid par Qurbani Wajib nahin us kay liye Mustahab hay. *(Ayezan, pp. 1140)*

Agar Qurbani karna chaahay to us kay liye afzal yeh hay kay pahlay Halq karay phir Qurbani.

Halq-o-Taqseer kay muta'lliq suwal-o-jawab

Suwal: Agar Haji nay 12 kay ba'd Haram sy baahar sar mundwaya to kiya saza ho gi?

Jawab: Do Dam, Aik Haram say baahar Halq karwanay ka, dusra 12 kay ba'd honay ka. *(Radd-ul-Muhtar, vol. 3, pp. 666)*

Suwal: Agar 'Umray ka Halq Haram say Baahar karwana chahay to karwa sakta hay ya nahin?

Jawab: Nahi karwa sakta, karwaye ga to Dam wajib hoga, haan is kay liye waqt ki koi qayd nahin. *(Durr-e-Mukhtar wa Radd-ul-Muhtar vol. 3, pp. 666)*

Suwal: Kiya Jaddah Shareef waghayrah may kaam karnay walon ko bhi har baar 'Umray may Halq ya Taqseer karna wajib hay?

Jawab: Ji haan. Warnah Ihram ki pabandiyan khatm na hon gi.

Suwal: Jis 'aurat kay baal chotay hon (jaysa kay aaj kal fashion hay) 'umron ka bhi jazbah hay mager baar baar qasr karnay may sar kay baal khatm ho jayen gay, kiya karay? Agar sar kay saray baal khatm ho gaye ya'ni aik poray say kam reh gaye to ab 'Umra karay gi to qasr mumkin na raha, mu'afi milay gi ya kiya?

Jawab: Jab tak sar per baal maujood hon 'aurat kay liye har baar qasr wajib hay. Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay irshad farmaya: "'Aurton per Halq nahin balkay un par sirf Taqseer (wajib) hay."

(Abu Dawood vol. 2, pp. 295, Hadees 1984)

Aysi 'aurat jis kay baal aik poray say kam reh gaye hon, is kay liye ab qasr ki mu'afi hay kyun kay qasr mumkin na raha aur Halq karana is kay liye mana' hay. Aysi soorat may agar Hajj ka mu'amalah hay to afzal yeh hay kay ayyam-e-nahr kay aakhir may (ya'ni 12 Zul-Hijja-til-Haraam kay ghuroob-e-aaftaab kay ba'd) Ihram say Baahar aaye, agar ayyaam-e-nahr kay aakhir tak intizar na bhi kiya to koi cheez lazim na ho gi.

Mutafarriq Suwal-o-Jawab

Suwal: Sar ya munh zakhmi ho janay ki soorat may patti bandhna gunah to nahin?

Jawab: Majbori ki soorat may gunah nahin ho ga, Al-battah "Jurm-e-Ghayr Ikhtiyari" ka Kaffarah dayna aaye ga. Lihaza agar din ya raat ya is say ziyadah dayr tak itni chorri patti bandhi kay chothai ($^1/_4$) ya is say ziyadah sar ya munh chhup gaya to Dam aur kam may sadaqah wajib hoga (Jurm-e-Ghayr Ikhtiyari ki tafseel peechay mulahazah farmaiye) is kay 'alawah jism kay dosray a'aza per neez 'aurat kay sar per bhi majboran patti bandhnay may koi muzaa`iqa nahin.

Suwal: Mutamatti' aur Qarin Hajj kay intizar may hayn, is dawran Umrah kar saktay hayn ya nahin?

Jawab: Qarin ka Ihram to abhi baaqi hay, yeh to kar hi nahin sakta, raha Muatatti' to is baray may Ulama ka ikhtilaf hay, behtar yahi hay kay sirf Nafli Tawaf jitnay karna chaahay karta rahay agar Umrah kar bhi lay to ba'z Ulama kay nazdeek koi muzaa`iqah nahin. Haan! Manaasik-e-Hajj say faraghat kay ba'd Mutamatti', Qarin, Mufrid sabhi Umrah kar saktay hayn.

Suwal: 'Arab Shareef kay Mukhtalif maqamaat masalan Dimam aur Riyadh waghayrah walay jo kay Meeqaat say baahar rahtay hayn unhayn government ki taraf say ijazat nahin hoti, woh police ko dhokah daynay kay liye baghayr Ihram Meeqaat say guzar kar Ihram bandhtay aur Hajj kartay hayn, un kay baray may kiya hukm hay?

Jawab:

1. Qanoon ki khilaf warzi kar kay apnay aap ko zillat par paysh karna na jaaiz hay.

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2. Baghayr Ihram Meeqaat say aagay guzarnay ki wajah say ‘aud (ya’ni Meeqaat tak dubarah laut kar Ihram bandhna) ya Dam Wajib ho ga ya’ni agar usi tarah Hajj ya Umrah ada kar liya to Dam Wajib ho ga aur gunahgar bhi ho ga. Aur agar abhi Hajj ya Umrah kay af’aal shuru’ kiye baghayr isi saal Meeqaat tak waapas laut kar kisi bhi qisam ka Ihram bandhay to Dam saaqit ho jaye ga. warnah nahin.

Suwal: Hajj ya ‘Umray ki Sa’i kay qabal Halq kerwa liya kaye roz guzar gaye kiya karay?

Jawab: Hajj may Halq ka masnoon waqt Sa’i say qabl hi hota hay ya’ni Halq say pehlay Sa’i karna Khilaf-e-Sunnat hay. Lihaza agar kisi nay Sa’i say qabl Halq karwaya to koi haraj nahin aur kaye din guzarnay say bhi mazeed kuch lazim nahin aaye ga kyun kay Sa’i kay liye koi waqt-e-intiha (End time) muqarrar nahin hay. Han agar woh Sa’i kay baghayr “watan” chala gaya to ab tark-e-wajib ki wajah say Dam lazim aaye ga, phir agar woh laut ker Sa’i ker lay to Dam saaqit ho jaye ga Al-battah behtar yeh hay kay ab woh Dam hi day kay is may naf’a-e-fuqara hay. Yeh hukm usi waqt hay kay jab Halq apnay waqt ya’ni ayyam-e-nahr may 10 ki Rami kay ba’d kerwaya ho, agar Rami say qabl ya ayyam-e-nahr kay ba’d karwaya to Dam wajib hoga. ‘Umray may ager kisi nay Sa’i say qabl Halq karwaya to us per Dam laazim aaye ga. Phir agar poora ya tawaf ka aksar hissah ya’ni chaar phayray ker chuka tha to Ihram say nikal jaye ga warnah nahin. Kaye din guzar janay ki wajah say bhi Sa’i saaqit nahin ho gi kyun kay yeh wajib hay lihaza Sa’i kerni ho gi.

Suwal: Jis nay Hajj-e-Ifrad ki niyyat ki magar Umrah kar kay Ihram khol diya! Kiya Kaffarah ho ga aur ab kiya karay?

Jawab: Hajj ka Ihram Umrah kar kay khol dayna Jaaiz nahin hay aur aysa karnay say woh shakhs Ihram say baahar nahin ho ga balkay ba

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dastoor woh Muhrim hi rahay ga, us par laazim hay kay woh Hajj kay af'aal baja laanay kay ba'd Ihram kholay. Baghayr Af'aal-e-Hajj ada kiye Ihram utaarnay ki niyyat kar layna kaafi nahin. Lihaza jab is ka Ihram baaqi hay to mamnu'aat ka irtikab karnay par Kaffarah bhi laazim ho ga, haan Kaffarah sirf aik hi laazim aaye ga agar chay saray kay saray Mamnu'aat-e-Ihram ka irtikab kar lay jaysay silay kaprray pehan lay, khushbu laga lay, baal mundwa lay waghayrah, un tamam kay badlay may sirf aik hi Dam laazim ho ga. Aur ab us par laazim hay kay silay huway kaprray utaar kar dubarah Ihram kay bay silay kaprray pahnay, taubah karay aur usi saabiqah Hajj walay Ihram ki niyyat kay sath Hajj kay Manaasik poray karay.

Suwal: Jo Baqarah Eid ki Qurbani karna chahta hay woh agar Zul Hijjah kay chand kay ba'd Ihram bandhay to nakhun aur zarori baal waghayrah katay ya nahin? Kyun kay un dinon us kay liye nakhun waghayrah na katna Mustahab hay. Us kay liye Afzal kaun sa 'amal hay?

Jawab: Haji ko agar hajat ho to us kay liye nakhun aur baal kaatna Mustahab-o-Afzal hay, yaad rahay! Agar itnay din ho chukay hayn kay ab nakhun aur baal kaatay bayghayr Ihram bandh lay ga to 40 din say ziyadah ho jayen gay to ab kaatna zarori hay kyun kay 40 din say ziyadah takheer gunah hay.

Suwal: To kiya 13 Zul-Hijja-til-Haraam say 'Umray shuru' ker diye jayen?

Jawab: Ji nahin. Ayyam-e-Tashreeq ya'ni 9,10,11,12 aur 13 Zul-Hijja-til-Haraam in paanch dinon may 'Umray ka Ihram bandhna makroh-e-tahreemi (Na jaaiz-o-gunah) hay. Agar bandha to Dam lazim aaye ga. *(Durr-e-Mukhtar vol. 3, pp. 547)*

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13 ko Ghuroob-e-Aftab kay ba'd Ihram baandh saktay hayn

Suwal: Kiya maqaami hazraat jinhon nay is saal Hajj nahin kiya woh bhi in dinon ya'ni 9 ta 13 paanch (5) din 'Umrah nahin ker saktay?

Jawab: In kay liye bhi in dinon 'Umray ka Ihram baandh ker 'Umrah kerna makroh-e-tehreemi hay. Afaaqi, Hilli aur Meeqati sabhi kay liye asl mumana'at in dino may 'Umray ka Ihram bandhnay ki hay. 'Umray ka waqt poora saal hay, magar paanch din 'Umray ka Ihram bandhna makroh-e-tahreemi hay, aur ager 9 say qabl bandhay huway Ihram kay sath in (paanch) dino may 'Umrah kiya to koi haraj nahin aur is soorat may bhi mustahab yeh hay kay in dino ko guzaar ker 'Umrah karay. *(Lubab-ul-Manasik, pp. 466)*

Suwal: Ashhur-e-Hajj may agar koi Hilli ya Harami 'Umrah bhi karay aur Hajj bhi karay to us kay baray may kiya hukm hay?

Jawab: Aysa karnay walay per Dam wajib ho jaye ga kyun kay is ko sirf Hajj-e-Ifrad ki ijazat hay jis may 'Umrah shamil nahin. Al-battah woh sirf 'Umrah kar sakta hay.

Suwal: Ihram may khanay say qabal aur ba'd hath dhona kaysa? Na dhonay say mayl kuchayl payt may jaye ga aur ba'd may nahin dhoen gay to hath chiknay aur badbu dar rahayn gay, kiya karayn?

Jawab: Dono baar baghayr sabun waghayrah say hath dho lijiye agar koi khariji kaalak ya chiknahat hathon may lagi ho to zaruratan kaprray say ponchh lijiye. Magar baal na tootayn is ki ihtiyat kijiye.

Suwal: Wuzu kay ba'd muhrim ka rumaal say hath munh ponchhna kaysa hay?

Jawab: Munh par (aur mard sar per bhi) kapra nahin laga saktay, jism ka baqi hissah masalan hath waghayrah itni ihtiyat kay sath ponchh saktay hayn kay mayl bhi na chootay aur baal bhi na tootay.

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Suwal: Muhrimah chehrah bacha ker P-cap wala ya Kamani daar niqab daal sakti hay ya nahin?

Jawab: Daal sakti hay magar hawa chali ya galati hi say apna hath niqaab par rakh liya jis kay sabab chahay thori si dayr kay liye bhi chehray par niqab lag gaya to Kaffaray ki soorat ban sakti hay.

Suwal: Halq karwatay waqt muhrim sar par sabun lagaye ya nahin?

Jawab: Sabun na lagaye kyun kay mayl chootay ga aur mayl churrana Ihram may (makroh-e-tanzeehi) hay.

Suwal: Mahwari ki haalat may ‘aurat Ihram ki niyyat kar sakti hay ya nahin?

Jawab: Kar sakti hay magar Ihram kay nafl ada nahin ker sakti, neez tawaf pak honay kay ba’d karay.

Suwal: Silaye walay chappal pehanna kaysa hay?

Jawab: Wast-e-Qadam ya’ni qadam ka ubhra huwa hissah agar na chupayen to haraj nahin.

Suwal: Ihram may girah ya baksuwa (safety pin) ya button lagana kaysa?

Jawab: Khilaf-e-Sunnat hay. Laganay walay nay bura kiya Al-battah Dam waghayrah nahin.

Suwal: ‘Umooman Hujjaj ihtiyatan aik “Dam” daytay hayn yeh kaysa? Agar ba’d ko ma’loom huwa kay waqa’i aik Dam Wajib huwa tha to woh “Dam-e-Ihtiyati” kaafi ho ga ya nahin?

Jawab: Wajib honay kay ba’d diya tha to kaafi ho jaye ga magar daynay kay ba’d Wajib huwa to kaafi na ho ga.

Suwal: Muhrim naak ya kaan ka mayl nikaal sakta hay ya nahin?

Jawab: Wuzu may naak kay naram baansay tak ruwayn ruwayn par paani bahana Sunnat-e-Mua`kkadah hay aur ghusl may farz. Lihaza agar naak may reenth sookh gaye to churrana ho ga, aur palkon waghayrah may agar aankh ki cheeparr sookh gai hay to usay bhi Wuzu aur ghusl kay liye churrana farz hay magar yeh ihtiyat zarori hay kay baal na tootay. Raha kaan ka mayl nikaalna to isay churranay ki ijazat ki sarahat kisi nay nahin ki lihaza is ka hukm wohi ho ga jo badan kay mayl ka hay ya'ni is ka churrana makroh-e-tanzeehi hay. Magar yeh ihtiyat zarori hay baal na totay.

Suwal: Kiya zindah walidayn kay naam per 'Umrah ker saktay hayn?

Jawab: Ker saktay hayn. Farz Namaz, roza, Hajj, Zakaat neez har qisam kay nayk kaam ka sawab zindah, murdah sab ko isaal ker saktay hayn.

Suwal: Ihram ki haalat may **joon** maarnay kay Kaffaray bata dijiye.

Jawab: Apni **joon** apnay badan ya kaprray may maari ya phaynk di to aik joon ho to roti ka aik tukrra aur do ya teen hon to aik mutthi anaj aur is (ya'ni teen) say ziyadah may sadaqah. Jooen maarnay kay liye sar ya kaprra dhoya ya dhoop may daala jab bhi wohi Kaffaray hayn jo maarnay may hayn. Dusray nay is kay kehnay per is ki joon maari jab bhi is (ya'ni muhrim) per Kaffarah hay. Agar chay maarnay wala Ihram may na ho. Zameen waghayrah par giri huyi joon ya dusray kay badan ya kaprron ki jooen maarnay walay par kuch nahin agar chay woh dusra bhi muhrim ho.

Hajj-e-Akbar *(Akbari Hajj)*

Suwal: Jumu'ah ko jo Hajj ho usay Hajj-e-Akbar kahna kaysa?

Jawab: Koi haraj nahin. Chuna chay parah 10 Surah Taubah Aayat number 3 may Irshad Rabb-ul-ibad hay:

وَ اَذَانٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖۤ اِلَى النَّاسِ یَوْمَ الْحَجِّ الْاَكْبَرِ

Tarjamah Kanz-ul-Iman: Aur munadi pukar dayna hay Allah عَزَّوَجَلَّ ***aur us kay Raool*** صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ***ki taraf say sab logon may barray Hajj kay din.***

(Parah. 10, Surah Taubah, Aayat. 3)

Sadr-ul-Afazil Hazrat Maulana Muhammad Na'eem-ud-Deen Murad Aabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه is aayat kay tahat farmatay hayn: Hajj ko Hajj-e-Akbar farmaya, is liye kay us zamanay may Umray ko Hajj-e-Asghar kaha jata tha aur aik qawl yeh hay kay is Hajj ko Hajj-e-Akbar is liye kaha gaya kay is saal Rasool-e-Kareem صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay Hajj farmaya tha aur chunkay yeh Jumu'ah ko waaqi' huwa tha is liye Musalman is Hajj ko jo Jumu'ah kay roz ho Hajj-e-Wada' ka "Muzakkir" (ya'ni yaad dilanay wala) jaan kar Hajj-e-Akbar kahtay hayn. *(Tafseer-e-Khazaain-ul-Irfan, pp. 354)* Farman-e-Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم hay: ayyam may behtareen woh Yaum-e-'Arafah hay jo Jumu'ah kay muwafiq ho jaye aur is roz ka Hajj un 70 Hajjon say Afzal hay jo Jumu'ah kay din na hon. *(Fath-ul-Bari, vol. 9, pp. 231, Tahat-al-Hadees. 4606)*

'Arab Shareef may kaam kernay walon kay liye

Suwal: Agar Makkah-tul-Mukarramah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may kaam kernay walay masalan driver ya wahan kay bashinday waghayrah rozanah baar baar "Taaif Shareef" jaayen to kiya har bar wapasi may inhayn rozanah 'Umray waghayrah ka Ihram bandhna zarori hay?

Jawab: Yeh qaaidah zehn nasheen ker lijiye kay Ahl-e-Makkah agar kisi kaam say "Hudood-e-Haram" say Baahar magar meeqat kay andar (masalan Jaddah Shareef) jaayen to unhayn wapasi kay liye Ihram ki hajat nahin aur agar "meeqat" say Baahar (masalan Madinah-e-Pak, Taaif Shareef, Riyad waghayrah) jaayen to ab baghayr Ihram kay "Hudood-e-Haram" may wapas aana Jaaiz nahin. Driver chahay din may kaye baar aana jana karay har bar us par Hajj ya 'Umrah wajib hota rahay ga. Baghayr Ihram kay Makkah-e-Mukarramah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا aaye ga to Dam wajib ho ga agar isi saal meeqat say Baahar ja ker Ihram bandh lay to Dam saqit ho jaye ga.

Ihram na bandhna ho to heela

Suwal: Agar koi shakhs Jaddah Shareef may kaam kerta ho to apnay watan masalan Pakistan say kam kay liye Jaddah Shareef aaya to kiya Ihram lazmi hay?

Jawab: Ager niyyat hi Jaddah Shareef janay ki hay to ab Ihram ki hajat nahin balkay ab Jaddah Shareef say Makkah-e-Mu'azzamah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا bhi jana ho jaye to Ihram kay baghayr ja sakta hay. Lihaza jo shakhs Makkah-e-Mukarramah زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may baghayr Ihram jana chahta ho woh heela ker sakta hay ba shart yeh kay waaqi'i us ka iradah pehlay masalan Jaddah Shareef janay ka ho aur Makkah-e-Mu'azzama زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا Hajj-o-'Umray kay iraday say na jata ho. Masalan tijarat kay liye Jaddah Shareef jata hay aur wahan say farigh ho ker Makkah-e-Mukarrama زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا ka iradah kiya. Agar pehlay hi say Makkah Pak زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا ka iradah hay to baghayr Ihram nahin ja sakta. Jo shakhs dusray ki taraf say Hajj-e-Badal ko jata hay usay yeh heelah jaaiz nahin.

‘Umrah ya Hajj kay liye suwal kerna kaysa?

Suwal: Ba’z ghareeb ‘ushaaq ‘Umrah ya Safar-e-Hajj kay liye logon say maali imdad ka suwal kartay hayn, kiya aysa karna Jaaiz hay?

Jawab: Haraam hay. Sadr-ul-Afazil Maulana Na’eem-ud-Deen Murad Abadi عَلَیْہِ رَحْمَۃُ اللّٰہِ الْھَادِی naql kartay hayn: “Ba’z Yamaani Hajj kay liye bay sar-o-samani kay sath rawanah hotay thay aur apnay aap ko mutawakkil (ya’ni Allah عَزَّوَجَلَّ per bharosa rakhnay wala) kehtay thay aur Makkah-e-Mukarramah pohanch ker suwal shuru’ ker daytay aur kabhi Ghasb-o-khiyanat kay bhi murtakib hotay, un kay baray may yeh aayat-e-muqaddasah nazil huyi aur hukm huwa kay toshah (ya’ni safar kay akhrajaat) lay ker chalo auron par baar na dalo, suwal na karo kay behtar toshah (ya’ni zaad-e-rah) parhayz gaari hay.”

(Khazaain-ul-‘Irfan pp. 67 Maktabah-tul-Madinah)

Ayat 197 may Irshad-e-Rab-ul-‘Ibad hota hay:

وَ تَزَوَّدُوْا فَاِنَّ خَیْرَ الزَّادِ التَّقْوٰى

Tarjamah-e-Kanz-ul-Iman: Aur toshah sath lo kay sab say behtar toshah parhayz gaari hay. *(Parah 2, Al Baqarah 197)*

Sultan-e-Madinah, Rahat-e-Qalb-o-Seenah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ka Farman hay: “Jo shakhs logon say suwal karay halan kay na usay faqah pohancha na itnay baal bachay hayn jin ki taaqat nahin rakhta to qiyamat kay din is tarah aaye ga kay us kay munh per gosht na ho ga.”

(Shu’ab-ul-Iman vol. 3, pp. 274, Hadees 3526)

Madinay kay deewano! Bas sabr kijiye, suwal ki mumana’at may is qadar ihtimam hay kay fuqaha-e-kiraam رَحِمَہُمُ اللّٰہُ السَّلَام farmatay hayn: Ghusl kay ba’d Ihram bandhnay say pehlay apnay badan par khushbu lagaiye ba

shart yeh kay apnay paas maujood ho, agar apnay paas na ho to kisi say talab na kijiye kay yeh bhi suwal hay. *(Radd-ul-Muhtar, vol. 3, pp. 559)*

Jab bulaya Aaqa nay
Khud hi intizam ho gaye

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

'Umray kay visa per Hajj kay liye rukna kaysa?

Suwal: Ba'z log apnay watan say Ramazan-ul-Mubarak may 'Umray ka visa lay ker Haramayn-e-Tayyibayn زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا jatay hayn, visa ki muddat khatm ho janay kay ba wujood wahin rehtay hayn ya Hajj ker kay watan wapas jatay hayn un ka yeh fa'l shar'an durust hay ya nahin?

Jawab: Dunya kay har mulk ka yeh qanoon hay kay baghayr visa kay kisi ghayr mulki ko ruknay nahin diya jata. Haramayn-e-Tayyibayn زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا may bhi yehi qa'idah hay. Muddat-e-Visa khatm honay kay ba'd ruknay wala agar police kay hath lag jaye, to ab chahay woh Ihram ki haalat may hi kyun na ho usay qayd ker laytay hayn, na usay 'Umrah kernay daytay hayn na hi Hajj, saza daynay kay ba'd "Khurooj" laga ker usay us kay watan rawanah ker daytay hayn. Yaad rahay! Jis qanoon ki khilaf warzi karnay per zillat, rishwat aur jhoot waghayrah aafaat may parrnay ka andayshah ho us qanoon ki khilaf warzi jaaiz nahin. Chunan chay mayray Aaqa A'la Hazrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza khan رَحْمَةُ اللهِ تَعَالٰى عَلَيْه farmatay hayn: "Mubah (ya'ni jaaiz) sooraton may say ba'z (sooratayn) qanooni taur par jurm hoti hayn un may mulawwas hona (ya'ni aysay qanoon ki khilaf warzi karna) apni zaat ko aziyyat-o-zillat kay liye paysh karna hay aur woh na jaaiz hay.

(Fatawa Razawiyyah vol. 17, pp. 370)

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Lihaza baghayr visa kay dunya kay kisi mulk may rehna ya “Hajj” kay liye rukna Jaaiz nahin.

Ghayr qanooni zaraai’e say “Hajj” kay liye ruknay may kaamyabi haasil karnay ko مَعَاذَ اللّٰہ عَزَّوَجَلَّ Allah عَزَّوَجَلَّ aur Rasool صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ka karam kehna sakht bay baaki hay.

Ghayr Qanooni ruknay walay ki Namaz ka aham mas`alah

Suwal: Hajj kay liye baghayr visa ruknay wala Namaz poori parrhay ya qasr karay?

Jawab: ‘Umray kay visa par ja ker ghayr qanooni taur per Hajj kay liye ruknay ya dunya kay kisi bhi mulk may visa ki muddat poori honay kay ba’d ghayr qanooni rehnay ki jin ki niyyat ho woh visa ki muddat khatm hotay waqt jis shahar ya gaoon may muqeem hoon wahan jab tak rahayn gay un kay liye muqeem hi kay Ahkaam hon gay agar chay barson parray rahayn. Al-battah aik baar bhi agar 92 kilometer ya is say ziyadah fasilay kay safar kay iraday say us shahar ya gaoon say chalay to apni aabadi say baahar nikaltay hi musafir ho gaye aur ab un ki iqamat ki niyyat bay kaar hay. Masalan koi shakhs Pakistan say ‘Umray kay visa per Makkah-e-Mukarramah زَادَهَا اللّٰہُ شَرَفًا وَّ تَعْظِیْمًا gaya, visa ki muddat khatm hotay waqt bhi Makkah Shareef hi may muqeem hay to us par muqeem kay Ahkaam hayn. Ab agar masalan wahan say Madinah Munawwarah زَادَهَا اللّٰہُ شَرَفًا وَّ تَعْظِیْمًا aa gaya to chahay barson ghayr qanooni parra rahay, musafir hi hay, yahan tak kay agar dubarah Makkah-e-Mukarramah زَادَهَا اللّٰہُ شَرَفًا وَّ تَعْظِیْمًا aa jaye phir bhi musafir rahay ga, is ko Namaz “Qasr” hi ada karni ho gi. Haan dubarah visa mil janay ki soorat may iqamat ki niyyat ki ja sakti hay.

Haram may Kabotaron, Tiddiyon ko urrana, satana

Suwal: Haram kay kabotaron aur tiddiyon ko khuwah ma khuwah urrana kaysa?

Jawab: A'la Hazrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: Haram kay kabootar urrana man'a hay. *(Malfoozat-e-A'la Hazrat pp. 208)*

Suwal: Haram kay kabotaron aur tiddiyon (Tiriddi) ko satana kaysa?

Jawab: Haraam hay. Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: Haram kay janwar ko shikar karna ya usay kisi tarah eiza dayna sab ko Haraam hay. Muhrim aur ghayr muhrim donon is hukm may yaksa hayn. *(Bahar-e-Shari'at vol. 1, pp. 1186)*

Suwal: Muhrim kabootar zabh ker kay kha saktay hayn?

Jawab: Bahar-e-Shari'at jild awwal Safhah 1180 par hay: Muhrim nay jungle kay janwar ko zabh kiya to halal na huwa balkay murdar hay, zabh karnay kay ba'd usay kha bhi liya to agar Kaffarah daynay kay ba'd khaya to ab phir khanay ka Kaffarah day aur agar nahin diya to aik hi Kaffarah kafi hay.

Suwal: Haram ki tiddi pakarr ker kha saktay hayn ya nahin?

Jawab: Haraam hay. (Waisay tiddi halal hay, machhli ki tarah mari hui bhi kha saktay hayn is ko zabh karnay ki zarorat nahin hoti)

Suwal: Masjid-ul-Haraam kay Baahar logon kay qadmon say kuchal ker zakhmi aur mari hui bayshumar tiddiyan parri hoti hayn agar yeh tiddiyan khalayn to?

Jawab: Agar kisi nay tiddiyan kha li to us par koi Kaffarah nahin kyun kay Haram may shikar honay walay us janwar ka khana Haraam hay jo shar'i tareeqay say zabh karnay say halal hota ho jaysay Hiran

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waghayrah. Aur aysay shikaar kay Haraam honay ki wajah yeh hay kay Haram may shikaar karnay say woh janwar murdaar qarar pata hay aur murdaar ka khana Haraam hay. Tiddi ka khana is liye halal hay is may shar'i tareeqay say zabh karnay ki shart nahin, Yeh jis tarah bhi zabh ho jaye halal hay, jaysay paoon talay rondnay say ya gala dabanay say maari jaye tab bhi halal hi rehti hay. Al-battah Yeh yaad rahay kay bil qasad (iradatan) tiddiyan shikaar karnay ki Bahar haal Hudood-e-Haram may ijazat nahin.

Suwal: Haram kay khushki kay jungli janwar ko zabh karnay ka Kaffarah bhi bata dijiye.

Jawab: Is ka Kaffarah is ki qeemat sadaqah karna hay[1].

Suwal: Haram ki Murghi zabh karna, khana kaysa?

Jawab: Halal hay. Ghharaylu janwar masalan Murghi, Bakri, Gaaye, Bhens, Ount waghayrah zabh karnay, aur inka gosht khanay may koi haraj nahin. Mumana'at khushki kay wahshi ya'ni jungli janwar kay shikar ki hay.

Suwal: Masjid-ul-Haraam kay Baahar bahut sari tiddiyan hoti hayn agar koi tiddi paoon ya gaarri may kuchal kar zakhmi ho gaye ya mar gaye to?

Jawab: Kaffarah dayna ho ga, Bahar-e-Shari'at Jild 1, safhah 1184 par hay: Tiddi bhi khushki ka janwar hay, usay maaray to Kaffarah day aur aik khajoor kafi hay. Safha 1181 par hay: Kaffarah lazim aanay kay liye qasdan (ya'ni jan boojh ker) qatl kerna shart nahin bhool chook say qatl huwa jab bhi Kaffarah hay.

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[1] Kaffaray kay tafseeli Ahkaam Maktabah-tul-Madinah ki matbu'ah Bahar-e-Shari'at jild 1, safha 1179 per mulahazah farmaiye balkay safha 1191 tak mutala'ah ker lijiye. اِن شَآءَاللّٰہ عَزَّوَجَلَّ woh zarori masaail jannay ko milayn gay kay aap hayran reh jayen gay.

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Suwal: Masjid-ul-Haraam may bakasrat tiddiyan hoti hayn, khuddam safai kartay huway wiper waghayrah say bay dardi kay sath ghaseettay hayn jis say zakhmi hoti, marti hayn. Agar na karayn to safaye ki soorat kiya ho gi? Isi tarah suna hay kabotaron ki ta'daad may kami kay liye in ko pakarr ker kahi door chhorr aatay ya kha jatay hayn.

Jawab: Tiddiyan agar itni kaseer hayn kay in ki wajah say haraj waqi' hota hay to in kay maarnay may koi haraj nahin, is kay 'alawah maarnay par tawaan lazim ho ga, chahay jaan boojh ker maarayn ya ghalati say maari jayen. Haram ka kabootar pakarr kar zabh kar diya to tawaan lazim hay yunhi Haram say Baahar bhi chhorr aanay par tawaan lazim ho ga, jab tak kay in kay aman kay sath Haram may wapas aa janay ka 'ilm na hojaye. Dono sooraton may tawaan us kabootar ki qeemat hay aur is say murad woh qeemat jo wahan par is tarah kay mu'amlaat ki ma'rifat-o-basaarat (ya'ni jan pehchan-o-ma'loomat) rakhnay walay do shakhs bayan karayn aur agar do shakhs na miltay hon to aik ki bhi baat ka i'tibaar kiya jaye ga.

Suwal: Haram ki machhli khana kaysa?

Jawab: Machhli khushki ka janwar nahin, isay kha saktay hayn aur zaruratan shikar bhi ker saktay hayn.

Suwal: Haram kay choohay ko maar diya to kiya Kaffarah hay?

Jawab: Koi Kaffarah nahin is ko maarna Jaaiz hay. Bahar-e-Shari'at jild 1, safhah 1183 par hay Kawwa, Cheel, Bherriya, Bichhu, Sanp, Chooha, Ghoons, Chhachhunder, Kat khanna Kutta (ya'ni kaat khanay wala kutta), Pissu, Machhar, Killi, Kachhwa, Kaykrra, Patanga, katnay waali Chiyonti, Makhhi, Chhipkali, Bar aur tamam hashraat-ul-'arz (ya'ni keerray makorray) Bijju, Lomrri, Geedarr, jab kay yeh darinday hamlah karayn ya jo darinday aysay hon jin ki 'aadat aksar ibtidaan

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hamlah karnay ki hoti hay jaysay Shayr, Cheeta, Tayndwa (cheetay ki tarah ka aik janwar) in sab ko maarnay may kuch nahin. Yunhi paani kay tamam janwaron kay qatl may Kaffarah nahin.

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Haram kay payrr waghayrah kaatna

Suwal: Haram kay payrr waghayrah katnay kay muta'lliq bhi kuch hidayat day dijiye.

Jawab: Dawat-e-Islami kay isha'ati idaray Maktabah-tul-Madinah ki matbu'ah 1250 safhaat par mushtamil kitab, "Bahar-e-Shari'at jild 1, safhah 1189 ta 1190" say chand masaail mulahazah hon: Haram kay darakht 4 qism hayn:

1. Kisi nay usay boya hay aur woh aysa darakht hay jisay log boya kartay hayn.
2. Boya hay magar is qism ka nahin jisay log boya kartay hayn.
3. Kisi nay usay boya nahin magar is qism say hay jisay log boya kartay hayn.
4. Boya nahin, na is qism say hay jisay log botay hayn.

Pehli teen qismon kay kaatnay waghayrah may kuch nahin ya'ni is per jurmanah nahin. Raha yeh kay woh agar kisi ki milk hay to maalik tawaan lay ga. Chothi qism may jurmanah dayna parray ga aur kisi ki milk hay to maalik tawaan bhi lay ga aur jurmanah usi waqt hay kay tar ho aur toota huwa ya ukhrra huwa na ho. Jurmanah yeh hay kay us ki qeemat ka ghallah lay kar masakeen par tasadduq karay, har miskeen ko aik sadaqah aur agar qeemat ka ghalla pooray sadaqah say kam hay to aik hi miskeen ko day aur is kay liye Haram kay masakeen hona zaroori nahin aur yeh bhi ho sakta hay kay qeemat hi tasadduq

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ker day aur yeh bhi ho sakta hay kay is qeemat ka janwar khareed kar Haram may zabh kar day, rozah rakhna kaafi nahin. **Mas`alah 3:** Jo darakht sookh gaya usay ukhaarr sakta hay aur is say naf'a bhi utha sakta hay. **Mas`alah 5:** Darakht kay pattay torray agar is say darakht ko nuqsan na pohancha to kuch nahin. Yunhi jo darakht phalta hay usay bhi kaatnay may tawaan nahin jab kay maalik say ijazat lay li ho usay qeemat day day. **Mas`alah 6:** Chand shakhson nay mil kar darakht kaata to aik hi tawaan hay jo sab par taqseem ho jaye ga, khuwah sab muhrim hon ya ghayr-e-muhrim ya ba'z ghayr-e-muhrim aur ba'z muhrim. **Mas`alah 7:** Haram kay peelu ya kisi darakht ki miswak banana Jaaiz nahin. **Mas`alah 9:** Apnay ya janwar kay chalnay may ya khaymah nasb karnay may kuch darakht jatay rahay to kuch nahin. **Mas`alah 10:** Zarurat ki wajah say fatwa is per hay kay wahan ki ghaas janwar ko charana Jaaiz hay. Baqi kaatna, ukhaarrna, is ka wohi hukm hay jo darakht ka hay. Siwa Izkhar aur sookhi ghaans kay kay in say har tarah intifa' jaaiz hay. Khumbi kay torrnay, ukhaarrnay may kuch muzaa`iqah nahin.

Meeqaat say baghayr Ihram guzarnay kay baray may suwal jawab

Suwal: Agar kisi Aafaqi nay Meeqaat say Ihram nahin bandha, Masjid-e-'Aaishah say Ihram bandh kar 'Umrah kar liya to kiya hukm hay?

Jawab: Agar Makkah-tul-Mukarramah زَادَهَا اللّٰهُ شَرَفًا وَّتَعْظِيْمًا kay iraday say koi Aafaqi chala aur Meeqaat may baghayr Ihram dakhil ho gaya to us par Dam wajib ho gaya. Ab Masjid-e-'Aaishah say Ihram bandhna kafi nahin ya to Dam day ya phir Meeqaat say baahar jaye aur wahan say 'Umray waghayrah ka Ihram bandh ker aaye tab Dam saaqit ho ga.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Bachchon ka Hajj

Durood Shareef ki fazeelat

Rasool-e-Nazeer, Siraj-e-Muneer, Mahboob-e-Rabb-e-Qadeer صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka farman-e-dilpazeer hay: Zikr-e-Ilahi ki kasrat karna aur mujh par Durood pak parrhna faqr (ya'ni tangdasti) ko door karta hay. *(Al Qaul-ul-Badee', pp. 273)*

'Aalam wajd may raqsan mayra par par hota
Kaash! Mayn Gumbad-e-Khazra ka kabotar hota

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Suwal: Kiya bachay bhi Hajj kar saktay hayn?

Jawab: Ji haan. Chuna chay Hazrat Abdullah bin Abbas رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ farmatay hayn kay Sarkar صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Maqaam-e-Rawha may aik qafilay say milay to farmaya kay yeh kaun log hayn? Unhon nay 'arz kiya ka hum Musalman hayn, phir unhon nay 'arz kiya: Aap kaun hayn? Farmaya: Allah عَزَّوَجَلَّ ka Rasool hoon. Un may say aik khatoon nay bachay ko oppar utha kar poocha: kiya is ka bhi Hajj ho jaye ga? farmaya: haan aur tujhay bhi is ka sawab milay ga.

(Muslim, pp. 697, Hadees. 1336)

Mufassir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه farmatay hayn: Ya'ni bachay ko bhi Hajj ka sawab

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milay ga Hajj karnay ka aur tujhay bhi is kay Hajj ka sawab milay ga Hajj karanay ka. Mazeed farmatay hayn: is Hadees pak say ma'loom huwa kay bachon ki naykiyon ka sawab (bachay ko to milta hay us kay) maa baap ko bhi milta hay lihaza inhayn Namaz, Rozay ka paband banao. *(Mirat-ul-Manajeeh, vol. 4, pp. 88)*

Suwal: To kiya Hajj karnay say bachay ka Farz ada ho jaye ga?

Jawab: Ji nahin. Hajj farz honay kay sharaait may say aik shart "Baaligh hona" bhi hay chunan chay mayray Aaqa A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: bachay par (Hajj) farz nahin, (Agar) karay ga to Nafl ho ga aur sawab usi (ya'ni bachay hi) kay liye hay, baap waghayrah Murabbi ta'leem-o-tarbiyyat ka ajr payen gay. Phir (jab) ba'd-e-buloogh shartayn jama' hon gi us par Hajj Farz ho jaye ga, bachpan ka Hajj kifayat na karay ga.

(Fatawa Razawiyyah, vol. 10, pp. 775)

Suwal: Manaasik-e-Hajj ki adaiygi kay I'tibar say bachon ki kitni aqsaam hayn?

Jawab: is I'tibar say bachchon ki 2 qismayn hayn:

1. **Samajhdar:** Jo pak aur na pak, meethay aur karrway may tameez kar sakta ho ma'rifat (ya'ni pahchan) rakhta ho kay Islam najat ka sabab hay. *(Irshad-us-Sari Hashiyah Manasik, pp.37)*

2. **Na samajh:** jo mazkoorah (ya'ni bayan kardah) samajh na rakhta ho.

Suwal: kiya samajhdar bachay ko khud Manasik-e-Hajj ada karnay hon gay.

Jawab: Ji haan. Samajhdar bacha khud Af'aal-e-Hajj karay, Rami waghayrah ba'z baatayn (us bachay nay) chhorr (bhi) di to un (kay chhorrnay) par Kaffarah waghayrah laazim nahin.

(Bahar-e-Shari'at, vol. 1, pp. 1075)

Suwal: agar samajhdar bacha ba'z Af'aal-e-Hajj khud baja la sakta ho aur ba'z na kar sakta ho to kiya karay? Kiya kisi ko naaib kar sakta hay?

Jawab: Hazrat 'Allamah 'Ali Qari رَحْمَةُ اللهِ تَعَالٰی عَلَیْه farmatay hayn: jo af'aal samajhdar bacha khud kar sakta ho us may kisi ko naaib banana durust nahin hay aur jo khud nahin kar sakta un may naaib banana durust hay magar Tawaf kay ba'd ki 2 rak'atayn agar bacha khud na parrh sakay to koi dusra is ki taraf say ada nahin kar sakta.

(Al Maslak-ul-Mutaqassit, pp. 113)

Na samajh bachay kay Hajj ka tareeqah

Suwal: Na samajh bacha Manaasik-e-Hajj kaysay ada karay ga?

Jawab: jin af'aal may niyyat shart hay woh wali (ya'ni sarparast) is ki taraf say baja laye ga aur jin may niyyat shart nahin woh khud kar sakta hay chunan chay Fuqaha-e-Kiraam رَحِمَهُمُ اللّٰهُ تَعَالٰی farmatay hayn: Na samajh bachay nay khud Ihram bandha ya Af'aal-e-Hajj ada kiye to Hajj na huwa balkay us ka wali (ya'ni sarparast) us ki taraf say baja laye magar Tawaf kay ba'd ki 2 rak'atayn kay bachay ki taraf say wali (ya'ni sarparast) na parrhay ga. Is kay sath baap aur bhai donon hon to baap arkaan ada karay. *('Aalamgeeri, vol. 1, pp. 236)*

Sadr-ush-Shari'ah Hazrat Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالٰی عَلَیْه farmatay hayn: Yeh (Na samajh bacha ya majnoon ya'ni pagal) khud woh af'aal nahin kar saktay jin may niyyat ki zarorat hay, masalan Ihram ya Tawaf, balkay un ki taraf say koi aur karay aur jis fa'l may niyyat shart nahin, jaysay Wuqoof-e-'Arafah woh yeh khud kar saktay hayn. *(Bahar-e-Sharee'at, vol.. 1, pp. 1046)*

Suwal: kiya Ihram say pahlay bachon ko bhi Ghusl karwaya jaye?

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Jawab: Ji haan. “Fatawa Shami” Jild 3 Safhah 557 par likhay huway juziye ka khulasah hay kay samajhdar aur na samajh donon bachay hi Ghusl karayn gay. Al-battah yeh farq hay kay ‘aaqil kay liye to khud Ghusl karna Mustahab hay aur wali kay liye Ghusl ka hukm dayna Mustahab hay jab kay na samajh bachay ko wali ka khud Ghusl karwana ya bachay ki waalidah waghayrah kay zaree’ay karwana Mustahab ho ga.

Suwal: kiya na samajh bachay ko Ihram bhi pehnana ho ga?

Jawab: Ji haan. Yun karna chahiye kay na samajh bachay kay silay huway kaprray utaar kar chadar aur Tahband wali, ghayr-e-wali (ya’ni sarparast ya ghayr-e-sarparast) koi bhi pehnaday magar us ki taraf say baap, baap na ho to bhai aur bhai na ho to jo bhi nasab (ya’ni khooni rishtay) kay i’tibar say qareebi rishtay dar ho woh us ki taraf say Ihram ki niyyat karay aur un baaton say bachaye jo Muhrim kay liye na jaaiz hayn. Chunan chay Sadr-ush-Shari’ah Mufit Muhammad Amjad Ali A’zami رَحْمَةُ اللهِ تَعَالٰی عَلَيْه farmatay hayn: bachay ki taraf say Ihram bandha to us kay silay huway kaprray utar laynay chahiye, chadar aur tahband pahnayen aur un tamam baaton say bachaye jo Muhrim kay liye na jaaiz hayn. *(Bahar-e-Shari’at, vol. 1, hissah. 6, pp. 1075)*

Samajhdar bacha Ihram ki niyyat khud karay ga, wali (ya’ni sarparast) is ki taraf say Ihram nahin bandh sakta. Jaysa kay Shami may hay: Agar bacha samajhdar ho to usay khud Ihram bandhna ho ga, wali (ya’ni sarparast) is ki taraf say na bandhay kay jaaiz nahin

(Radd-ul-Muhtar, vol. 3, pp. 535)

Agar samajhdar bacha khud Ihram bandhnay ki qudrat rakhta ho to usay khud Ihram bandhna ho ga wali (ya’ni sarparast) is ki taraf say Ihram nahin bandh sakta aur na wali kay bandhnay say samajhdar bacha Muhrim ho ga aur agar samajhdar bacha khud Ihram bandhnay ki qudrat na rakhta ho to wali is ki taraf say Ihram bandhay ga.

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Suwal: Na samajh bachay ki taraf say kiya wali ko Ihram kay Nafl parrhnay hon gay?

Jawab: ji nahin, na samajh bachay ki taraf say is ka wali Ihram kay Nafl nahin parrh sakta.

Na samajh bachay ki taraf say niyyat aur Labbaik ka tareeqah

Suwal: Na samajh bachay ki taraf say Ihram ki niyyat aur Labbaik ka tareeqah bata dijiye.

Jawab: Na samajh bachay ki taraf say Ihram ki niyyat is ka wali karay aur is tarah kahay:

'اَحْرَمْتُ عَنْ فُلَانٍ' Ya'ni Mayn fulan ki taraf say Ihram bandhta hon (fulan ki jagah is bachay ka naam lay), isi tarah Labbaik bhi bachay ki taraf say is tarah kahay:

'لَبَّيْكَ عَنْ فُلَانٍ' (fulan ki jagah is ka naam lay aur aakhir tak Labbaik mukammal karay) 'Arabi may niyyat usi waqt kaar aamad ho gi jab kay ma'na ma'loom hon, apni maadari zaban ya Urdu may bhi niyyat kar saktay hayn masalan bachay ka naam Hilal Raza hay to yun niyyat kijiye: Mayn Hilal Raza ki taraf say Ihram bandhta hon. Yeh bhi zehan may rahay kay dil may niyyat hona shart hay jab kay zaban say niyyat karna Mustahab hay. Agar zaban say niyyat na bhi ki to koi haraj nahin. Labbaik zaban say kahna zarori hay aur woh bhi kam az kam itni aawaz say kay agar sunnay may koi rukawat na ho to khud sun lay aur yahan is tarah kahna hay:

لَبَّيْكَ عَنْ هِلَال رضا اَللّٰهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ ط

اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ط لَا شَرِيْكَ لَكَ ط

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Na samajh ki taraf say Tawaf ki niyyat aur Istilam ka tareeqah

Suwal: Na samajh bachay ki taraf say Tawaf aur Hajar-e-Aswad kay istilam ki niyyat ka tareeqah Irshad ho.

Jawab: Dil may niyyat kaafi hay aur behtar hay zaban say bhi is tarah kah lay: masalan "Mayn Hilal Raza ki taraf say Tawaf kay 7 phayron ki niyyat karta hon" aur is kay ba'd jo istilam hon gay woh bhi bachay ki taraf say hon gay.

Suwal: Gaud may utha kar Tawaf karwaye ya ungli pakarr kar?

Jawab: Jis tarah saholat ho.

Suwal: Kiya sath may wali apnay Tawaf ki bhi niyyat kar sakta hay?

Jawab: Ji haan, balkay kar layni chahiye kay is tarah aik sath donon ka Tawaf ho jaye ga. Magar yeh zehan may rahay kay har phayray may 2 baar istilam karna ho ga aik baar apni taraf say aur aik baar bachay ki taraf say.

Suwal: Bacha Tawaf kaysay karay ga?

Jawab: Samajhdar bacha khud Tawaf kar kay Tawaf kay Nawafil ada karay jab kay na samajh bachay ko us ka wali (sarparast) Twaf karaye, magar Tawaf ki 2 rak'atayn bachay ki taraf say wali na parrhay.

(Bahar-e-Shati'at, vol. 1, pp. 1075)

Suwal: Bachay ko Rami kis tarah karwayen?

Jawab: samajhdar bacha khud Rami karay aur na samajh bachay ki taraf say us kay sath walay Rami kar dayn aur behtar yeh hay kay un kay hath par kankari rakh kar Rami karwayen.

(Bahar-e-Shari'at, vol. 1, pp. 1148)

Suwal: Bachay kay Manaasik-e-Hajj say kuch rah gaya ya us nay koi aysa fa'l kiya jis say Kaffarah ya Dam laazim aata hay to kiya hukm hay?

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Jawab: Bacha kisi 'amal ko chhorr day ya mamnu' kaam karay to us par na Qaza Wajib hay aur na Kaffarah. Yunhi na samajh bachay ki taraf say us kay wali (ya'ni sarparast) nay Ihram bandha aur bachay nay koi mamnu' kaam kiya to baap par bhi kuch laazim nahin.

('Aalamgeeri, vol. 1, pp. 236)

Suwal: Bacha agar Hajj fasid kar day to kiya karna ho ga?

Jawab: Bachay nay Hajj ko faasid kar diya to na Dam Wajib na Qaza. Agar chay woh bacha samajhdar ho.

Suwal: Bachay kay liye Hajj ki Qubani ka kiya hukm hay?

Jawab: Bacha chaahay samajhdar ho ya na samajh us par (Hajj-e-Tamattu' ya Qiran ki Qurbani nahin. *(Al Maslak-ul-Mutaqassit, pp. 263)*

Aur Hajj-e-Ifrad ki to barron par bhi Wajib nahin.

Suwal: Agar wali (sarparast) bachay ki taraf say Hajj ki Qurbani karna chaahay to kar sakta hay ya nahin?

Jawab: Kar sakta hay magar apni jayb say karay. Bachay ki raqam say karay ga to taawan dayna parray ga ya'ni utni raqam pallay say bachay ko lautani ho gi.

Bachay kay Umray ka tareeqah

Suwal: kiya bachay ko Umrah karwa saktay hayn? Agar haan to tareeqah kiya ho ga?

Jawab: Karwa saktay hayn. Masaail may yahan bhi wahi samajhdar aur na samajh bachay wali tafseel hay. Al-battah is may mazeed tafseel yeh hay kay bahut chhotay bachay ko Masjid may dakhil karnay kay ahkaam par ghaur kar layn. Hukm yeh hay kay agar bachay say najasat ka ghalib guman hay to usay Masjid may lay jana Makrooh-e-Tahreemi warnah Tanzeehi.

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Suwal: Kiya bachay ko bhi Halq ya Qasr karwaya jaye?

Jawab: Ji haan. Al-battah bachi ko Qasr karwayen gay. Agar doodh peeti ya bahut chhoti bachi ho to Halq karwanay may bhi haraj nahin.

Bacha aur Nafli Tawaf

Suwal: Nafli Tawaf may bachay kay kiya ahkaam hayn?

Jawab: Samajhdar bacha khud apni niyyat karay aur Tawaf kay ba'd walay Nafl bhi ada karay jab kay na samajh bachay ki taraf say us ka wali (sarparast) niyyat karay. Tawaf kay Naflon ki hajat nahin.

Suwal: Bacha baghayr Ihram agar Meeqaat kay andar daakhil huwa aur ab Baaligh ho gaya to kiya us par Dam Wajib ho jaye ga?

Jawab: Nahin. Bahar-e-Shari'at Jild 1, Safhah 1192 par hay: Na Baaligh baghayr Ihram kay Meeqaat say guzra phir Baaligh ho gaya aur wahin say Ihram bandh liya to Dam laazim nahin. Yunhi agar woh Hill ya'ni Bayron-e-Haram aur Hudood-e-Meeqaat kay andar may Baaligh huwa to Hilli kay ahkam is par lagayn gay ya'ni Hajj ya Umrah kay liye Haram jana hay to Hill say Ihram bandh lay aur agar waysay hi Haram jana hay to baghayr Ihram kay bhi ja sakta hay aur Haram may Baaligh huwa to Harami (حَرَوِیْ) kay ahkam us par lagayn gay ya'ni Hajj ka Ihram Haram may bandhay ga aur Umrah ka Ihram Haram kay baahar say aur agar kuch nahin karna to Ihram ki hajat nahin.

Suwal: Madani Munnay ya Madani Munni ko Masjid-e-Nabawi Shareef may lay ja saktay hayn ya nahin?

Jawab: Sarkar-e-Madinah صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ka farman-e-'aalishan hay: Masjidon ko bachon aur paagalon aur khareed-o-farokht aur jhagrray aur aawaz buland karnay aur hudood qaaim karnay aur talwar khenchnay say bachao. *(Ibn-e-Majah, vol.1, pp. 415, Hadees. 750)*

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Aysa bacha jis say najasat (ya'ni payshab waghayrah kar daynay) ka khatrah ho aur pagal ko Masjid kay andar lay jana haram hay agar najasat ka khatrah na ho to Makrooh-e-(Tanzeehi). Jo log jootiyan Masjid kay andar lay jatay hayn un ko is ka khayal rakhna chahiye kay agar najasat lagi ho to inhayn achi tarah pak aur saaf karayn kay na najasat rahay na is ki badbu, Al-battah agar pak nahin kiya laykin is tarah saaf kar liya hay kay na to Masjid ki aalodgi ka andayshah hay aur na hi najasat ki bu baaqi ho to phir na jaaiz nahin hay. Al-battah yeh yaad rahay kay jootay pak hon tab bhi Masjid may pahan kar jana bay adabi hay.

Na samajh bachay ya bachi ya pagal (ya bayhosh ya jis par jinn aaya huwa ho us) ko Dam karwanay kay liye chaahay "Pamper" laga ho tab bhi Masjid may lay jana opar bayan huyi tafseel kay mutabiq mana' hay, Aur agar aap ayson ko Masjid may lanay ki bhool kar chukay hayn aur sorat na jaaiz wali hay to bara-e-karam! Foran taubah kar kay aai`ndah na lanay ka 'ahad kijiye. Haan Fina-e-Masjid masalan Imam sahib kay hujray may lay ja saktay hayn jab kay Masjid kay andar say lay kar na guzarna parray. Jab 'aam masjidon kay yeh aadab hayn to Masjid-un-Nabawi Shareef aur Masjid-ul-Haraam Shareef kay kitnay aadab hon gay! Yeh har 'Aashiq-e-Rasool ba khoobi samajh sakta hay. Masjidayn-e-Kareemayn ko bachon say bachanay ki bahut sakht haajat hay, aaj kal bachay wahan cheenkhtay chillatay dandanatay phirtay hayn aur ba'z awqat مَعَاذَاللہ عزَّوَجَلَّ Gandgiyan bhi kar daytay hayn, magar afsoos! Lay janay walon ko aksar is ki koi parwah nahin hoti! Bayshak yeh bachay na samajh hayn, un par koi ilzam nahin magar is ka wabal lay janay walay par hay. Agar samajhdar bachay ko bhi lay jayen to us par bhi karri nazar rakhiye kay kood phand kar kay logon ki 'ibadat may rakhnah andaz na ho.

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Bacha aur Rauzah-e-Anwar ki haziri

Suwal: To na samajh bachon ko sunahri jaaliyon kay ro ba ro haziri dilanay ki kiya sorat ho gi?

Jawab: Is kay liye Masjid Shareef may lana parray ga. Is kay ahkam abhi guzray. Lihaza Masjid Shareef kay baahar Gumbad kay ro ba ro haziri dilwa dijiye.

Suwal: Kiya bayan kardah Hajj-o-Umrah waghayrah kay ta'alluq say bachi kay bhi yehi ahkam hayn?

Jawab: Ji haan.

Manaasik-e-Hajj seekhnay kay liye Maktabah-tul-Madinah ki 4 audio casseton ka set haasil kijiye. Neez video CD (1) Hajj ka Tareeqah (2) Umrah ka Tareeqah (3) Madinay ki Haaziri bhi mulahazah kijiye. Neez Risalah "Ihram aur Khushbudar Saabun" parrhiye aur apni uljhanayn door kijiye.

Quran-e-Pak	Maktabah-tul-Madinah, Bab-ul-Madinah, Karachi	Al-Eizah fi Manasik-il-Hajj	Maktabah-tul-Imdadiyah Makkah-tul-Mukarramah
Tafseer-e-Khazaain-ul-'Irfan	Maktabah-tul-Madinah, Bab-ul-Madinah, Karachi	Al Bahar-ul-'Ameeq fil Manasik	Muasta Ar-Rayyan, Beirut
Bukhari	Dar-ul-Kutub-ul-'Ilmiya	Maslak Mutaqassit	Bab-ul-Madinah, Karachi
Abu Dawood	Darul Ihya-ut-Taras-ul-Arabi, Beirut	Lubab-ul-Manasik	Bab-ul-Madinah, Karachi
Tirmizi	Darul Fikr, Beirut	Fatawa Razaviyyah	Raza Foundation, Markaz-ul-Auliya, Lahore
Nisai	Darul Kutub-ul-'Ilmiya	Bahar-e-Sharee'at	Maktaba-tul-Madinah, Bab-ul-Madinah, Karachi
Ibn-e-Maja	Darul Ma'arfah, Beirut	Fatawa Hajj-o-'Umrah	Jami'at Isha'at-e-Ahl-e-Sunnat, Bab-ul-Madina Karachi
Abu Ya'la	Darul Kutub-ul-'Ilmiya	Ihram aur khushbudar sabun	Maktaba-tul-Madinah, Bab-ul-Madinah, Karachi
Mu'jam-ul-Kabeer	Darul Ihya-ut-Taras-ul-Arabi, Beirut	Ihya-ul-'Uloom	Dar-us-Sadir, Beirut
Mu'jam-ul-Ausat	Darul Kutub-ul-'Ilmiya	Kashful Ma'joob	Nawa-e-Waqt printer Markaz-ul-Auliya, Lahore
Abu Dawood Tiyalsi	Darul Ma'arfah, Beirut	Al Shifa	Markaz-e-Ahl-e-Sunnat Barakat-e-Raza Hind
Shu'abul Iman	Darul Kutub-ul-'Ilmiya	Al Mawahib-ud-Dunya	Darul Kutub-ul-'Ilmiya
Al Manamaat	Darul Kutub-ul-'Ilmiya	Bastan-ul-Muhaddiseen	Bab-ul-Madinah, Karachi
Masnad Imam Shafi'i	Darul Kutub-ul-'Ilmiya	Masnavi	Al Faisal, Nashran-o-Tajiran Kutub Markaz-ul-Auliya Lahore
Ibn-e-Asakir	Darul Fikr, Beirut	Akhbar-ul-Akhyar	Farooqi Academy Combat Pakistan
Jaam'i 'uloom wal hukm	Darul Kutub-ul-'Ilmiya	Jazb-ul-Quloob	Al Nooriyah, Al Razaviyyah Publishing Company Markaz-ul-Auliya Lahore
Durr-e-mukhtar	Darul Kutub-ul-'Ilmiya	Kitab-ul-Hajj	Maktaba Nu'maniya Ziya Coat
Radd-ul-muhtar	Darul Kutub-ul-'Ilmiya	Malfoozat-e-A'la Hazrat	Maktaba-tul-Madinah, Bab-ul-Madinah, Karachi
Fatawa 'Aalamgiri	Darul Fikr, Beirut	Wasaail-e-Bakhshish	Maktaba-tul-Madinah, Bab-ul-Madinah, Karachi

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Du'ā for the protection of aeroplane from falling and burning

After you have boarded the aeroplane, recite the following Du'ā of Beloved Mustafa صلی اللہ تعالیٰ علیہ واٰلہٖ وسلم with Ṣalāt-'Alan-Nabī once before and after it.

اَللّٰهُمَّ اِنِّیْۤ اَعُوْذُبِكَ مِنَ الْهَدْمِ وَاَعُوْذُبِكَ مِنَ التَّرَدِّیْ ؕ وَاَعُوْذُبِكَ مِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ ؕ وَاَعُوْذُبِكَ اَنْ یَّتَخَبَّطَنِیَ الشَّیْطٰنُ عِنْدَ الْمَوْتِ ؕ وَاَعُوْذُبِكَ اَنْ اَمُوْتَ فِیْ سَبِیْلِكَ مُدْبِرًا ؕ وَاَعُوْذُبِكَ اَنْ اَمُوْتَ لَدِیْغًا ؕ

Madani pearl: The Arabic words for 'falling from a higher place' and 'burning' are تَرَدِّیْ and حَرَق respectively. The Beloved and Blessed Prophet صلی اللہ تعالیٰ علیہ واٰلہٖ وسلم would make this Du'ā[1]: In fact, this Du'ā is not specific to air travel. Since refuge is sought in this Du'ā from 'falling from a higher place' and 'burning', and air travel involves both of these risks, it is therefore hoped that the aeroplane will remain safe from any crash by the blessing of reciting this Du'ā.

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[1] Abū Dāwūd, vol. 2, pp. 132, Ḥadīṯ 1552

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